# LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

## Earl of *Chesterfield*,

TO

## HIS SON,

PHILIP STANHOPE, Esq;

Late Envoy Extraordinary at the Court of DRESDEN:

TOGETHER WITH

SEVERAL OTHER PIECES

ON VARIOUS SUBJECTS.

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PUBLISHED BY

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## LETTER CLXXXIX.

London, March the 29th, O. S. 1750.

MY DEAR FRIEND,

YOU are now, I ſuppoſe, at Naples, in a new ſcene of *Virtù*, examining all the curioſities of Herculaneum, watching the eruptions of Mount Veſuvius, and ſurveying the magnificent churches and public buildings by which Naples is diſtinguiſhed. You have a Court there into the bargain, which, I hope, you frequent and attend to. Polite manners, a verſatility of mind, a complaiſance even to enemies, and the *volto ſciolto*, with the *penſieri ſtretti*, only to be learned at Courts; and muſt be well learned by whoever would either ſhine or thrive in them. Though they do not change the nature, they smooth and ſoften the manners of mankind. Vigilance, dexterity, and flexibility ſupply the place of natural force; and it is the ableſt mind, not the ſtrongeſt body, that prevails there. Monſieur and

 Madame

Mada ll, I am ſure, ſhow yo
liten ; for I know no better bre
than the, are. Domeſticate yourſelf there while y
ſtay at Naples, and lay aſide the Engliſh coldneſs a
formality. You have alſo a letter to Comte Mahon
whoſe houſe I hope you frequent, as it is the reſort
the beſt company. His ſiſter, Madame Bulkeley, is now here, and had I known of your going ſo ſoon to Naples, I would have got you, *ex abundanti*, a letter from her to her brother. The converſation of the moderns in the evening, is full as neceſſary for as that of the ancients in the morning.

You would do well, while you are at Naples, to read ſome very ſhort hiſtory of that kingdom. It has had great variety of maſters, and has occaſioned many wars; the general hiſtory of which will enable you to aſk many proper queſtions, and to receive uſeful informations in return. Inquire into the manner and form of that government; for conſtitution it has none, being an abſolute one; but the moſt abſolute governments have certain cuſtoms and forms, which are more or leſs obſerved by their reſpective tyrants. In China it is the faſhion for the Emperors, abſolute as they are, to govern with juſtice and equity; as in th other oriental monarchies it is the cuſtom to gov by violence and cruelty. The King of France, abſolute, in fact, as any of them, is by cuſtom on more gentle; for I know of no conſtitutional bar his will. England is now the only monarchy in the world that can properly be ſaid to have a conſtitution; for the people's rights and liberties are ſecured by

by laws. I cannot reckon Sweden and ... to ... monarchies, those two Kings having little more to say than the Doge of Venice. I do not presume to say any thing of the constitution of the Empire to you, who are *jurisperitorum Germanicorum facile princeps.*

When you write to me, which, by the way, you do pretty seldom, tell me rather whom you see, than what you see. Inform me of your evening transactions and acquaintances; where, and how you pass your evenings; what English people you meet with, and a hint of their characters; what people of learning you have made acquaintance with; and, if you will trust me with so important an affair, what *belle passion* inflames you. I interest myself most in what personally concerns you most; and this is a very critical year in your life. To talk like a virtuoso, your canvas is, I think, a good one, and *Raphael Harte* has drawn the outlines admirably; nothing is now wanting but the colouring of Titian, and the Graces, the *morbidezza* of Guido; but that is a great deal. You must get them soon, or you will never get them at all. *Per la lingua Italiana sono sicuro ch'ella n'è adesso professore, a segno tale ch'io non ardisca dirle altra cosa in quella lingua ... noi.*

*Addio.*

LETTER

# LETTER CXC.

London, April the 26th, O. S. 1750.

MY DEAR FRIEND,

AS your journey to Paris approaches, and as that period will, one way or another, be of infinite consequence to you, my letters will henceforwards be principally calculated for that meridian. You will be left there to your own discretion, instead of Mr. Harte's; and you will allow me, I am sure, to distrust a little the discretion of eighteen. You will find in the Academy a number of young fellows much less discreet than yourself. These will all be your acquaintances; but look about you first and inquire into their respective characters, before you form any connections among them; and, *cæteris paribus*, single out those of the most considerable rank and family. Show them a distinguishing attention; by which means you will get into their respective houses, and keep the best company. All those French young fellows are excessively *étourdis*: be upon your guard against scrapes and quarrels: have no corporal pleasantries with them, no *jeux de main*, no *coups de chambriére*, which frequently bring on quarrels. Be lively as they, if you please, but at the same time be a little wiser than they. As to letters, you will find most of them ignorant; do not reproach them with that ignorance, nor make them feel your superiority. It is not their fault, they are all bred up for the army; but, on the other hand, do not allow the ignorance



and

and idleneſs to break in upon thoſe morning hours which you may be able to allot to your ſerious ſtudies. No breakfaſtings with them, which conſume a great deal of time; but tell them (not magiſterially and ſententiouſly) that you will read two or three hours in the morning, and that for the reſt of the day you are very much at their ſervice. Though, by the way, I hope you will keep wiſer company in the evenings.

I muſt inſiſt upon your never going to what is called the Engliſh coffee-houſe at Paris, which is the reſort of all the ſcrub Engliſh, and alſo of the fugitive and attainted Scotch and Iriſh: party quarrels, and drunken ſquabbles are very frequent there; and I do not know a more degrading place in all Paris. Coffee-houſes and taverns are by no means creditable at Paris. Be cautiouſly upon your guard againſt the infinite number of fine-dreſſed and fine-ſpoken *chevaliers d'induſtrie* and *aventuriers*, which ſwarm at Paris; and keep every body civilly at arms length, of whoſe real character or rank you are not previouſly informed. Monſie[illegible] le Comte or Monſieur le Chevalier in a hand[illegible] laced coat, *et très bien mis*, accoſts you at [illegible] other public place; he conceives at [illegible] ard for you, he ſees that you [illegible] iſtinction, he offers you his [illegible] ng more ardently than to [illegible] in his little power, to [illegible] *Paris*. He is acquainted [illegible] tion, *qui préférent une petite* [illegible] *upers aimables d'honnêtes* *gens*,

*gens, au tumulte et à la diſſipation de Paris*; and he will with the greateſt pleaſure imaginable have the honour of introducing you to theſe ladies of quality. Well, if you were to accept of this kind offer, and go with him, you would find *au troiſieme* a handſome, painted, and p—d ſtrumpet, in a tarniſhed ſilver or gold ſecond-hand robe; playing a ſham party at cards for livres, with three or four ſharpers well dreſſed enough, and dignified by the titles of Marquis, Comte, and Chevalier. The lady receives you in the moſt polite and gracious manner, and with all thoſe *compliments de routine* which every French woman has equally. Though ſhe loves retirement and ſhuns *le grand monde*, yet ſhe confeſſes herſelf obliged to the Marquis for having procured her ſo ineſtimable, ſo accompliſhed an acquaintance as yourſelf; but her concern is how to amuſe you, for ſhe never ſuffers play at her houſe for above a livre; if you can amuſe yourſelf with that low play till ſupper, *à la bonne heure*. Accordingly you ſit down to that little play, at which the good company takes care that you ſhall win fifteen or ſixteen livres, which gives them an opportunity of celebrating both your good luck, [illegible] your good play. Supper comes up, and [illegible]
upon the ſtrength of your [illegible]
*Marquiſe en fait les honneurs* [illegible]
*mœurs, et morale*; interla[illegible]
accompanied with ſome [illegible]
you not deſpair in time. [illegible]
quenet, or quinze happen[illegible]
tioned: the Chevalier [illegible]

them for half an hour; the Marquise exclaims against it, and vows she will not suffer it, but is at last prevailed upon by being assured *que ce ne sera que pour des riens*. Then the wished-for moment is come, the operation begins: you are cheated, at best, of all the money in your pocket, and if you stay late, very probably robbed of your watch and snuff-box, possibly murdered for greater security. This, I can assure you, is not an exaggerated, but a literal description of what happens every day to some raw and inexperienced stranger at Paris. Remember to receive all these civil gentlemen, who take such a fancy to you at first sight, very coldly, and take care always to be previously engaged, whatever party they propose to you. You may happen sometimes in very great and good companies to meet with some dexterous gentlemen, who may be very desirous, and also very sure, to win your money, if they can but engage you to play with them. Therefore lay it down as an invariable rule never to play with men, but only with women of fashion, at low play, or with women and men mixed. But at the same time, whenever you are asked to play deeper than you would, do not refuse it gravely and sententiously, alledging the folly of staking what would be very inconvenient to one to lose, against what one does not want to win; but parry these invitations ludicrously, *et en badinant*. Say that if you were sure to lose, you might possibly play, but [that] as you may as well win, you dread *l'embaras* [des] *richesses* ever since you [have] seen what an inc[onvenien]ce they were to poor

 Har-

Harlequin and that therefore you a… determined never to venture the winning above two Louis a day: this ſort of light trifling way of declining invitations to vice and folly, is more becoming your age, and at the ſame time more effectual, than grave philoſophical refuſals. A young fellow who ſeems to have no will of his own, and who does every thing that is aſked of him, is called a very good-natured, but at the ſame time is thought a very ſilly young fellow. Act wiſely, upon ſolid principles, and from true motives, but keep them to yourſelf, and never talk ſententiouſly. When you are invited to drink, ſay you wiſh you could, but that ſo little makes you both drunk and ſick, *que le jeu ne vaut pas la chandelle*.

Pray ſhow great attention, and make your court to Monſieur de la Guériniére; he is well with Prince Charles, and many people of the firſt diſtinction at Paris; his commendations will raiſe your character there, not to mention, that his favour will be of uſe to you in the Academy itſelf. For the reaſons which I mentioned to you in my laſt, I would have you be *interne* in the Academy for the firſt ſix months; but after that, I promiſe you that you ſhall have lodgings of your own *dans un hotel garni*, if in the mean time I hear well of you, and that you frequent, and are eſteemed in, the beſt French companies. You want nothing now, thank God, but exterior advantages, that laſt poliſh, that *tournure du monde*, and thoſe graces which are ſo neceſſary to adorn, and give efficacy to the moſt ſolid

They are only to be acquired in the best compan and better in the best French companies than in any other. You will not want opportunities, for I shall send you letters, that will establish you in the most distinguished companies, not only of the *beau monde*, but of the *beaux esprits* too. Dedicate therefore, I beg of you, that whole year to your own advantage and final improvement, and do not be diverted from those objects by idle dissipations, low seduction, or bad example. After that year, do whatever you please; I will interfere no longer in your conduct. For I am sure both you and I shall be safe then. Adieu.

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## LETTER CXCI.

London, April the 30th, O. S. 1750.

MY DEAR FRIEND,

MR. Harte, who in all his letters gives you some dash of panegyric, told me in his last a thing that pl[...] me extremely; which was, that at Rome you ha[...] constantly preferred the established Italian assemblies, to the English conventicles set up against them by dissent[...] English ladies. That shows sense, and that y[...] know what you are sent abroad for. It is of much more consequence to know the *Mores multorum* [...]*num* than the *Urbes.* Pray continue this judiciou[...] [...]duct wherever you go, especially at Par[...] [...]ead of thirty, you will

nd ove three hundred English, herding toge-
.er, and conversing with no one French body.

The life of *les Milords Anglois* is regularly, or if you will irregularly, this. As soon as they rise, which is very late, they breakfast together, to the utter loss of two good morning hou s. Then they go by coach-fulls to the Palais, the In alides, and Notre-Dame; from thence to the Engli h coffee-house, where they make up their tavern party for dinner. From dinner, where they drin quick, they adjourn in clusters to the play, where they croud up the stage, drest up in very fine clothes, very ill made by a Scotch or Irish taylor. From the play to the tavern again, where they get very drunk, and where they either quarrel among themselves, or sally forth, commit some riot in the streets, and are taken up by the watch. Those who do not speak French before they go, are sure to learn none there. Their tender vows are addressed to their Irish laundress, unless by chance some itinerant English woman, eloped from her husband, or her creditors, defrauds her of them. Thus, they return home, more pe ulant, but not more informed, than when they left it; an show, as they think, their impro ent, by affectedly both speaking and dressi g i broken French.

*Hunc tu* R ane *caveto.*

Connect yourself, ile you are in France, intirely with the French; im ove yourself with the old, divert yourself with oung; conform chearfully to their customs, ev e follies, but not to

 their

their vices. Do not however remonſtrate or preach againſt them, for remonſtrances do not ſuit with your age. In French companies in general you will not find much learning, therefore take care not to brandiſh yours in their faces. People hate thoſe who make them feel their own inferiority. Conceal all your learning carefully, and reſerve it for the company of *les Gens d'Egliſe*, or *les Gens de Robe*; and even then let them rather extort it from you, than find you over willing to draw it. You are then thought, from that ſeeming unwillingneſs, to have ſtill more knowledge than it may be you really have, and with the additional merit of modeſty into the bargain. A man who talks of, or even hints at, his *bonnes fortunes*, is ſeldom believed, or if believed, much blamed: whereas a man who conceals with care is often ſuppoſed to have more than he has, and his reputation of diſcretion gets him others. It is juſt ſo with a man of learning; if he affects to ſhow it, it is queſtioned, and he is reckoned only ſuperficial; but if afterwards it appears that he really has it, he is pronounced a pedant. Real merit of any kind, *ubi eſt non poteſt diu celari*; it will be diſcovered, and nothing can depreciate it, but a man's exhibiting it himſelf. It may not always be rewarded as it ought; but it will always be known. You will in general find the women of the *beau monde* at Paris, more inſtructed than the men, who are bred up ſingly for the army, and thrown into it at twelve or thirteen years old; but then that ſort of education, which makes them ignorant of books, gives them a great knowledge

ledge of the world, an easy ad dress, and polite manners.

Fashion is more tyrannical at Paris than in any other place in the world; it governs even more absolutely than their King, which is saying a great deal. The least revolt against it is punished by proscription. You must observe, and conform to all the *minuties* of it if you will be in fashion there yourself; and if you are not in fashion, you are no-body. Get therefore, at all events, into the company of those men and women *qui donnent le ton*; and though at first you should be admitted upon that shining theatre only as a *persona muta*, persist, persevere, and you will soon have a part given you. Take great care never to tell in one company what you see or hear in another, much less to divert the present company at the expence of the last; but let discretion and secrecy be known parts of your character. They will carry you much farther, and much safer, than more shining talents. Be upon your guard against quarrels at Paris; honour is extremely nice there, though the asserting of it is exceedingly penal. Therefore *point de mauvaises plaisanteries, point de jeux de main, et point de raillerie piquante.*

Paris is the place in the world where, if you please, you may the best unite the *utile* and the *dulce*. Even your pleasures will be your improvements, if you take them with the people of the place, and in high life. From what you have hitherto done every where else, I have just reason to believe, that you will do every thing you ought at Paris. Remember that it is

your

your decisive moment; whatever you do there will be known to thousands here, and your character there, whatever it is, will get before you hither. You will meet with it at London. May you and I both have reason to rejoice at that meeting! Adieu.

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## LETTER CXCII.

London, May the 8th, O. S. 1750.

MY DEAR FRIEND,

AT your age the love of pleasures is extremely natural, and the enjoyment of them not unbecoming; but the danger, at your age, is mistaking the object, and setting out wrong in the pursuit. The character of a man of pleasure dazzles young eyes; they do not see their way to it distinctly, and fall into vice and profligacy. I remember a strong instance of this a great many years ago. A young fellow, determined to shine as a man of pleasure, was at the play, called the *Libertine destroyed*, a translation of *le Festin de Pierre* of Moliere's. He was so struck with what he thought the fine character of the Libertine, that he swore he would be the *Libertine destroyed*. Some friends asked him, whether he had not better content himself with being only the Libertine, without being *destroyed?* to which he answered with great warmth, "No, for that being destroyed was the perfection of the whole." This, extravagant as it seems in this light, is really the case of many an unfortunate young fellow, who captivated by the

the name of pleaſures, ruſhes indiſcriminately, and without taſte, into them all, and is finally *deſtroyed*. I am not ſtoically adviſing, nor parſonically preaching to you, to be a Stoic at your age; far from it: I am pointing out to you the paths to pleaſures, and am endeavouring only to quicken and heighten them for you. Enjoy pleaſures, but let them be your own, and then you will taſte them: but adopt none; truſt to nature for genuine ones. The pleaſures that you would feel, you muſt earn; the man who gives himſelf up to all, feels none ſenſibly. Sardanapalus, I am convinced, never in his life felt any. Thoſe only who join ſerious occupations with pleaſures, feel either as they ſhould do. Alcibiades, though addicted to the moſt ſhameful exceſſes, gave ſome time to philoſophy, and ſome to buſineſs. Julius Cæſar joined buſineſs with pleaſure ſo properly, that they mutually aſſiſted each other; and, though he was the huſband of all the wives at Rome, he found time to be one of the beſt Scholars, almoſt the beſt Orator, and abſolutely the beſt General there. An uninterrupted life of pleaſures is as inſipid as contemptible. Some hours given every day to ſerious buſineſs, muſt whet both the mind and the ſenſes, to enjoy thoſe of pleaſure. A ſurfeited glutton, an emaciated ſot, and an enervated, rotten whore-maſter, never enjoy the pleaſures to which they devote themſelves; they are only ſo many human ſacrifices to falſe Gods. The pleaſures of low life are all of this miſtaken, merely ſenſual, and diſgraceful nature; whereas thoſe of high life, and in good company

(though

(though possibly in themselves not more moral, are more delicate, more refined, less dangerous, and less disgraceful; and, in the common course of things, not reckoned disgraceful at all. In short, pleasure must not, nay cannot, be the business of a man of sense and character; but it may be, and is, his relief, his reward. It is particularly so with regard to the women, who have the utmost contempt for those men, that, having no character nor consideration with their own sex, frivolously pass their whole time in *ruelles*, and at *toilettes*. They look upon them as their lumber, and remove them whenever they can get better furniture. Women chuse their favourites more by the ear than by any other of their senses, or even their understandings. The man whom they hear the most commended by the men, will always be the best received by them. Such a conquest flatters their vanity, and vanity is their universal, if not their strongest passion. A distinguished shining character is irresistible with them; they crowd to, nay, they even quarrel for the danger, in hopes of the triumph. Though by the way (to use a vulgar expression) she who conquers only catches a tartar, and becomes the slave of her captive. *Mais c'est la leur affaire.* Divide your time between useful occupations and elegant pleasures. The morning seems to belong to study, business, or serious conversations with men of learning and figure; not that I exclude an occasional hour at a *toilette*. From sitting down to dinner, the proper business of the day is pleasure, unless real business, which must never be

postponed

poſtponed for pleaſure, happens accidentally to interfere. In good company, the pleaſures of the table are always carried to a certain point of delicacy and gratification, but never to exceſs and riot. Plays, operas, balls, ſuppers, gay converſations in polite and chearful companies, properly conclude the evenings; not to mention the tender looks that you may direct, and the ſighs that you may offer, upon theſe ſeveral occaſions, to ſome propitious or unpropitious female Deity; whoſe character and manners will neither diſgrace nor corrupt yours. This is the life of a man of real ſenſe and pleaſure; and by this diſtribution of your time, and choice of your pleaſures, you will be equally qualified for the buſy, or the *beau monde*. You ſee I am not rigid, and do not require that you and I ſhould be of the ſame age. What I ſay to you, therefore, ſhould have the more weight, as coming from a friend, not a father. But, low company, and their low vices, their indecent riots, and profligacy, I never will bear, nor forgive.

I have lately received two volumes of Treatiſes, in German and Latin, from Hawkins, with your orders, under your own hand, to take care of them for you, which orders I ſhall moſt dutifully and punctually obey; and they wait for you in my library, together with your great collection of rare books, which your mamma ſent me upon removing from her old houſe.

I hope you not only keep up, but improve in your German, for it will be of great uſe to you when you come into buſineſs, and the more ſo, as you will be almoſt the only Engliſhman who either can ſpeak or

understand it. P ay sp
Germans, wherever you meet th and you meet multitudes of them at Paris. Is Italian now become easy and familiar to you? Can you speak it with the same fluency that you can speak German? You cannot conceive what an advantage it will give you, in negotiations, to possess Italian, German, and French, perfectly, so as to understand all the force and *finesse* of those three languages. If two men of equal talents negotiate together, he who best understands the language in which the negotiation is carried on, will infallibly get the better of the other. The signification and force of one single word is often of great consequence in a treaty, and even in a letter.

Remember the *graces*, for without them *ogni fatica è vana.* Adieu.

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## LETTER CXCIII.

London, May the 17th, O. S. 1750.

MY DEAR FRIEND,

YOUR apprenticeship is near out, and you are soon to set up for yourself; that approaching moment is a critical one for you, and an anxious one for me. A tradesman, w ould succeed in his way, must begin by estal character of integrity and good manners: rmer, nobody will go to his shop at all; wit atter, nobody will go

...le do s ... exclude the ... of trad... ...ay fell ...is goods at the be... pr...e he car ...within certain bounds. He may avail himself of the humour, the whims, and the fantaſtical taſtes of his cuſtomers; but what he warrants to be good muſt be really ſo, what he ſeriouſly aſſerts muſt be true, or his firſt fraudulent profits will ſoon end in a bankruptcy. It is the ſame in higher life, and in the great buſineſs of the world. A man who does not ſolidly eſtabliſh, and really deſerve, a character of truth, probity, good manners, and good morals, at his firſt ſetting out in the world, may impoſe, and ſhine like a meteor for a very ſhort time, but will very ſoon vaniſh, and be extinguiſhed with contempt. People eaſily pardon, in young men, the common irregularities of the ſenſes; but they do n... for...ve the leaſt vice of the heart. The heart ne... better by age; I fear rather worſe, always harder. A young liar, will be an old one; and a young knave, will only be a greater knave as he grows older. But ſhould a bad young heart, accompanied with a good head (which, by the way, very ſeldom is the caſe) really reform in a more advanced age, from a conſciouſneſs of its folly, as well as of its guilt; ſuch a converſion would only be thought prudential and political, but never ſincere. I hope in God, and I verily believe, that you want no moral virtue. But the poſſeſſio... ...the moral virtues, *in actu primo*, as the log... ...it, is not ſufficient; you muſt have th... ...*ndo* too: nay, that is not ſufficient nei... muſt have the reputation

tion of them alſo. Your character in the world muſt be built upon that ſolid foundation, or it will ſoon fall, and upon your own head. You cannot therefore be too careful, too nice, too ſcrupulous, in eſtabliſhing this character at firſt, upon which your whole depends. Let no converſation, no example, no faſhion, no *bon mot*, no ſilly deſire of ſeeming to be above, what moſt knaves, and many fools, call prejudices, ever tempt you to avow, excuſe, extenuate, or laugh at the leaſt breach of morality; but ſhow upon all occaſions, and take all occaſions to ſhow a deteſtation and abhorrence of it. There, though young, you ought to be ſtrict; and there only, while young, it becomes you to be ſtrict and ſevere. But there too, ſpare the perſons, while you laſh the crimes. All this relates, as you eaſily judge, to the vices of the heart, ſuch as lying, fraud, envy, malice, detraction, &c. and, I do not extend it to the little frailties of youth, flowing from high ſpirits, and warm blood. It would ill become you, at your age, to declaim againſt them, and ſententiouſly cenſure, a gallantry, an accidental exceſs of the table, a frolic, an inadvertency: no, keep as free from them yourſelf as you can; but, ſay nothing againſt them in others. They certainly mend by time, often by reaſon; and a man's worldly character is not affected by them, provided it be pure in all other reſpects.

To come now to a point of much leſs, but yet of very great conſequence, at your firſt ſetting out. Be extremely upon your guard againſt vanity, the com-

mon failing of unexperienced youth ; but particularly against that kind of vanity that dubs a man a coxcomb ; a character which, once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shows a disgusting presumption upon the rest. Another desires to appear successful among the women ; he hints at the encouragement he has received, from those of the most distinguished rank and beauty, and intimates a particular connection with some one ; if it is true, it is ungenerous ; if false, it is infamous : but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves ; such as being descended from, related to, or acquainted with people of distinguished merit, and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend, Mr. such-a-one, with whom, possibly, they are hardly acquainted. But admitting it all to be as they would have it, what then ? Have they the more merit for these accidents ? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit ; a rich man never borrows. Take this rule for granted, as a never-failing one ; That you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise.

praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty, I do not mean timidity and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover, that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

For God's sake revolve all these things seriously in your thoughts, before you launch out alone into the ocean of Paris. Recollect the observations that you have yourself made upon mankind, compare and connect them with my instructions, and then act systematically and consequentially from them; not *au jour la journée*. Lay your little plan now, which you will hereafter extend and improve by your own observations, and by the advice of those who can never mean to mislead you; I mean Mr. Harte and myself.

## LETTER CXCIV.

London, May the 24th, O. S. 1750.

MY DEAR FRIEND,

I Received yesterday your letter of the 7th, N. S. from Naples, to which place I find you have travelled classically, critically, and *da virtuoso*. You did right, for whatever is worth seeing at all, is worth seeing well, and better than most people see it. It is a poor and frivolous excuse, when any thing curious is talked of, that one has seen, to say, *I saw it, but really I did not much mind it*. Why did they go to see it, if they would not mind it? or why would they not mind it when they saw it? Now you are at Naples, you pass part of your time there, *en honnête homme, da garbato cavaliere*, in the Court, and the best companies. I am told that strangers are received with the utmost hospitality at Prince —— *que lui il fait bonne chére, et que madame la Princesse donne chére entiére*; *mais que sa chair est plus que hazardée ou mortifiée même*; which in plain English means, that she is not only tender, but rotten. If this be true, as I am pretty sure it is, one may say to her in a literal sense, *juvenumque prodis, publica cura*.

Mr. Harte informs me that you are cloathed in sumptuous apparel; a young fellow should be so, especially abroad, where fine clothes are so generally the fashion. Next to their being fine, they should be well made, and worn easily; for a man is only

the

ever, make TO they are only between you and me: but very v comfortable ones, they may justly gi ly assurance, a firmness, a steadiness, w ch a man can neither be well bred, or in any light appear to advantage, or really what he is. They may justly remove all timidity, awkward bashfulness, low diffidence of one's self, and mean abject complaisance to every or any body's opinion. La Bruyere says, very truly, *on ne vaut dans ce monde, que ce que l'on veut valoir:* It is a right principle to proceed upon in the world, taking care only to guard against the appearances, and outward symptoms of vanity. Your whole then, you see, turns upon the company you keep for the future. I have laid you in variety of the best at Paris, where, at your arrival, you will find a cargo of letters, to very different sorts of people, as *beaux esprits, sça s, et belles dames.* These, if you will equent them, will form you, not only by their examples, but by their advice, and admonitions in private, as I have desired them to do; and consequently add to what you have, the only one thing now needful.

Pray tell me what Italian books you have read, and whether that language is now become familiar to you. Read Ariosto and Tasso thorough, and then you will have read all the Italian poets, who, in my opinion, are worth reading. In all events, when you get to Paris, take a good Italian master to read Italian with you three times a week; not only to keep what you have already, which you would erwise forget, but also to perfect you in the rest. It is a great pleasure,

as

as well as a great advantage. [illegible] speak to people of all nations, and well, [illegible] language. Aim at perfection in every th[illegible] in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer it than those, whose laziness and despondency makes them give it up as unattainable. *Magnis tamen excidit ausis* is a degree of praise which will always attend a noble and shining temerity, and a much better sign in a young fellow, than *serpere humi, tutus nimium timidusque procellæ.* For men, as well as women,

——Born to be controuled,
Stoop to the forward and the bold.

A man who sets out in the world with real timidity and diffidence, has not an equal chance in it; he will be discouraged, put by, or trampled upon. But, to succeed, a man especially a young one, should have inward firmness, steadiness, and intrepidity; with exterior modesty, and *seeming* diffidence. He must modestly, but resolutely, assert his own rights and privileges. *Suaviter in modo*, but *fortiter in re.* He should have an apparent frankness, and openness, but with inward caution and closeness. All these things will come to you by frequenting and observing good company. And by good company, I mean that sort of company, which is called good company by every body of that place. When all this is over, we shall meet; and then we will talk over, *tête à tête*, the various little finishing strokes, which conversation and acquaintance occasionally suggest, and which cannot be methodically written.

Tell

of t [illegible] soon received a [illegible] ill answer. Adieu, my find you will do.

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## LETTER CXCV.

London, June the 5th, O. S. 1750.

MY DEAR FRIEND,

I Have received your picture, which I have long waited for with impatience; I wanted to see your countenance, from whence I am very apt, as I believe most people are, to form some general opinion of the mind. If the painter has taken you, as well as he has done Mr. Harte, (for his picture is by far the most like I ever saw in my life) I draw good conclusions from your countenance, which has both spirit and *finesse* in it. In bulk you are pretty well increased since I saw you; if your height is not increased in proportion, I desire that you will make haste to complete it. Seriously, I believe that your exercises at Paris will make you shoot up to a good size; your legs, by all accounts, seem to promise it. Dancing excepted, the wholesome part, is the best part of those academical exercises. *Ils dégraissent leur homme.* *A propos* of exercises; I have prepared every thing for your reception at Monsieur de la Gueriniere's, and your [illegible]n, &c. will be ready at your arrival. I am sure you must be sensible how much

, for [damaged] least,
be *en hotel garni*, at som[damaged] from it, and
[ob]liged to go to it every morning, let the weather be what it will, not to mention the loss of time too; besides, by living and boarding in the Academy, you will make an acquaintance with half the young fellows of fashion at Paris; and in a very little while be looked upon as one of them in all French companies; an advantage that has never yet happened to any one Englishman that I have known. I am sure you do not suppose that the difference of the expence, which is but a trifle, has any weight with me in this resolution. You have the French language so perfectly, and you will acquire the French *tournure* so soon, that I do not know any body likely to pass his time so well at Paris as yourself. Our young countrymen have generally too little French, and too bad address, either to present themselves, or be well received in the best French companies; and, as a proof of it, there is no one instance of an Englishman's having ever been suspected of a gallantry with a French woman of condition, though every French woman of condition is more than suspected of having a gallantry. But they take up with the disgraceful and dangerous commerce of prostitutes, actresses, dancing women, and that sort of trash; though, if they had common address, better achievements would be extremely easy. *Un arrangement*, which is in [plai]n English a gallantry, is, at Paris, as necessary a part of a woman of fashion's establishment,

eſtabliſhment, as her houſe, table, coach, &c. A young fellow muſt therefore be a very awkward one, to be reduced to, or of a very ſingular taſte, to prefer drabs and danger to a commerce (in the courſe of the world not diſgraceful) with a woman of health, education, and rank. Nothing ſinks a young man into low company, both of women and men, ſo ſurely as timidity, and diffidence of himſelf. If he thinks that he ſhall not, he may depend upon it, he will not pleaſe. But with proper endeavours to pleaſe, and a degree of perſuaſion that he ſhall, it is almoſt certain that he will. How many people does one meet with every where, who with very moderate parts, and very little knowledge, puſh themſelves pretty far, ſingly by being ſanguine, enterprizing, and perſevering? They will take no denial from man or woman; difficulties do not diſcourage them; repulſed twice or thrice, they rally, they charge again, and nine times in ten prevail at laſt. The ſame means will much ſooner, and more certainly, attain the ſame ends, with your parts and knowledge. You have a fund, to be ſanguine upon, and good forces to rally. In buſineſs (talents ſuppoſed) nothing is more effectual, or ſucceſsful, than a good, though concealed, opinion of one's ſelf, a firm reſolution, and an unwearied perſeverance. None but madmen attempt impoſſibilities; and whatever is poſſible, is one way or another to be brought about. If one method fails, try another, and ſuit your methods to the characters you have to do with. At the treaty of the Pyrenées, which Cardinal Mazarin, and Don Louis de Haro, conclud-

 ed,

-as *l'Isle des Faisans*; the latter carried some very important points by his constant and cool perseverance.

The Cardinal had all the Italian vivacity and impatience; Don Louis all the Spanish phlegm and tenaciousness. The point which the Cardinal had most at heart was, to hinder the re-establishment of the Prince of Condé, his implacable enemy; but he was in haste to conclude, and impatient to return to Court, where absence is always dangerous. Don Louis observed this, and never failed at every conference to bring the affair of the Prince of Condé upon the *tapis*. The Cardinal for some time refused even to treat upon it; Don Louis, with the same *sens froid*, as constantly persisted, till he at last prevailed; contrary to the intentions and the interest both of the Cardinal and of his Court. Sense must distinguish between what is impossible, and what is only difficult; and spirit and perseverance will get the better of the latter. Every man is to be had one way or another, and every woman almost any way. I must not omit one thing, which is previously necessary to this, and indeed to every thing else; which is attention, a flexibility of attention; never to be wholly engrossed by any past or future object, but instantly directed to the present one, be it what it will. An absent man can make but few observations; and those will be disjointed and imperfect ones, as half the circumstances must necessarily escape him. He can pursue nothing steadily, because his absences make him lose his way. They are very disagreeable, and hardly to be

be tolerated in ...e; but, in youth, they c... not be forgiven. If you find that you have the le... tendency to them, pray watch yourself very c... fully, and you may prevent them now; but if ... let them grow into a habit, you will find it very d... ficult to cure them hereafter; and a worse distemper I do not know.

I heard with great satisfaction the other day, from one who has been lately at Rome, that nobody was better received in the best companies, than yourself. The same thing, I dare say, will happen to you at Paris; where they are particularly kind to all strangers, who will be civil to them, and show a desire of pleasing. But they must be flattered a little, not only by words, but by a seeming preference given to their country, their manners, and their ...stoms; which is but a very small price to pay for a very good reception. Were I in Africa, I would pay it to a negro for his good-will. Adieu.

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## LETTER CXCVI.

London, June the 11th, O. S. 1750.

MY DEAR FRIEND,

THE President Montesquieu (whom you will be acquainted with at Paris) after having laid down, in his book *de l' Esp... des Loix*, the nature and principles of the three different kinds of government, *viz.* the democratical, the m...narchical, and the despotic;

potic; treats of the education neceffary for each ective form. His chapter upon the education per for the monarchical, I thought worth tran-ibing, and fending to you. You will obferve that the monarchy which he has in his eye is France.

* Ce n'eft point dans les maifons publiques ou l'on inftruit l'enfance, que l'on reçoit dans les monarchies la principale éducation; c'eft lorfque l'on entre dans le monde que l'éducation en quelque façon commence. Là eft l'école de ce que l'on appelle l'honneur, ce maitre univerfel, qui doit partout nous conduire.

C'eft là que l'on voit et que l'on entend toujours dire trois chofes, qu'il faut mettre dans les vertus une certaine nobleffe, dans les mœurs une certaine fran-chife, dans les manieres une certaine politeffe.

Les vertus qu'on nous y montre font toujours moins ce que l'on doit aux autres, que ce que l'on fe doit à foi-même, elles ne font pas tant ce qui nous appelle vers nos concitoyens, que ce qui nous en diftingue.

On

* In monarchies, the principal branch of education is not taught in colleges or academies. It commences, in fome mea-fure, at our fetting out in the world; for this is the fchool of what we call honour, that univerfal preceptor, which ought every where to be our guide.

Here it is that we conftantly hear three rules or maxims; viz. that we fhould have a certain noblenefs in our virtues, a kind of franknefs in our morals, [illegible] a particular politenefs in our behaviour.

The virtues we are here taught, are lefs what we owe to others, than to ourfelves; they are no[illegible] much what draws us towards fociety, as wh[illegible] diftinguifhes u[illegible] from our fellow citizens.

Here

On n'y juge pas les actions des hommes commes bonnes, mais comme belles; comme justes, mais comme grandes; comme raisonnables, mais comme extraordinaires.

Dès que l'honneur y peut trouver quelque chose de noble, il est ou le juge qui les rend légitimes, ou le sophiste qui les justifie.

Il permet la galanterie lors qu'elle est unie à l'idée du sentiment du cœur, ou à l'idée de conquête; et c'est la vraie raison pour laquelle les mœurs ne sont jamais si pures dans les monarchies, que dans les gouvernemens républicains.

Il permet la ruse, lorsqu'elle est jointe à l'idée de la grandeur de l'esprit ou de la grandeur des affaires, comme dans la politique dont les finesses ne l'offensent pas.

Il ne défend l'adulation que lorsqu'elle est séparée de

Here the actions of men are judged, not as virtuous, but as shining; not as just, but as great; not as reasonable, but as extraordinary.

When honour here meets with any thing noble in our actions, it is either a judge that approves them, or a sophister by whom they are excused.

It allows of gallantry, when united with the idea of sensible affection, or with that of conquest; this is the reason why we never meet with so strict a purity of morals in monarchies, as in republican governments.

It allows of cunning and craft, when joined with the notion of greatness of soul or importance of affairs; as, for instance, in politics, with whose finesses it is far from being offended.

It does not forbid adulation, but when separate from the idea of

de l'idée d'une grande fortune, et n'est jointe qu'au sentiment de sa propre bassesse.

A l'égard des mœurs, j'ai dit que l'éducation des monarchies doit y mettre une certaine franchise. On y veut donc de la verité dans les discours. Mais est-ce par amour pour elle? point du tout. On la veut parce qu'un homme qui est accoutumé à la dire paroît être hardi et libre. En effet, un tel homme semble ne dépendre que des choses, et non pas de la maniere dont un autre les reçoit.

C'est ce qui fait qu'autant que l'on y recommande cette espece de franchise, autant on y méprise celle du peuple, qui n'a que la verité et la simplicité pour objet.

Enfin l'éducation dans les monarchies éxige dans les manieres une certaine politesse. Les hommes nés pour vivre ensemble, sont nés aussi pour se plaire; et celui

of a large fortune, and connected only with the sense of our mean condition.

With regard to morals, I have observed, that the education of monarchies ought to admit of a certain frankness and open carriage. Truth therefore in conversation is here a necessary point. But is it for the sake of truth? By no means. Truth is requisite only, because a person habituated to veracity has an air of boldness and freedom. And indeed, a man of this stamp seems to lay a stress only on the things themselves, not on the manner in which they are received.

Hence it is, that in proportion as this kind of frankness is commended, that of the common people is despised, which has nothing but truth and simplicity for its object.

In fine, the education of monarchies requires a certain politeness of behaviour. Man, a sociable animal, is formed to please

celui qui n'obſerveroit pas les bienſéances, choquant tous ceux avec qui il vivroit, ſe décréditeroit au point qu'il deviendroit incapable de faire aucun bien.

Mais ce n'eſt pas d'une ſource ſi pure que la politeſſe a coutûme de tirer ſon origine. Elle naît de l'envie de ſe diſtinguer. C'eſt par orgueil que nous ſommes polis: nous nous ſentons flatés d'avoir des manieres qui prouvent que nous ne ſommes pas dans la baſſeſſe, et que nous n'avons pas vécu avec cette ſorte de gens que l'on a abandonnés dans tous les âges.

Dans les monarchies la politeſſe eſt naturaliſée à la cour. Un homme exceſſivement grand rend tous les autres petits. De là les égards que l'on doit à tout le monde; de-là naît la politeſſe, qui flatte autant ceux qui ſont polis que ceux à l'égard de qui ils

please in ſociety; and a perſon that would break through the rules of decency, ſo as to ſhock thoſe he converſed with, would loſe the public eſteem, and become incapable of doing any good.

But politeneſs, generally ſpeaking, does not derive its original from ſo pure a ſource. It riſes from a deſire of diſtinguiſhing ourſelves. It is pride that renders us polite: we are flattered with being taken notice of for a behaviour that ſhews we are not of a mean condition, and that we have not been bred up with thoſe who in all ages are conſidered as the ſcum of the people.

Politeneſs, in monarchies, is naturaliſed at Court, one man exceſſively great renders every body elſe little. Hence that regard, which is paid to our fellow ſubjects: hence that politeneſs, equally pleaſing to thoſe by whom as to thoſe towards whom, it is practiſed; becauſe it gives people to underſtand,

ils le ſont, parce qu'elle fait comprendre qu'on eſt de la cour, ou qu'on eſt digne d'en être.

L'air de la cour conſiſte à quitter ſa grandeur propre pour une grandeur empruntée. Celle-ci flatte plus un courtiſan que la ſienne même. Elle donne une certaine modeſtie ſuperbe qui ſe répand au-loin, mais dont l'orgueil diminue inſenſiblement, à proportion de la diſtance ou l'on eſt de la ſource de cette grandeur.

On trouve à la cour une délicateſſe de gout en toutes choſes, qui vient d'un uſage continuel des ſuperfluités d'une grande fortune, de la varieté et ſurtout de la laſſitude des plaiſirs, de la multiplicité, de la confuſion même des fantaiſies, qui lorſqu'elles ſont agréables y ſont toujours reçues.

C'eſt ſur toutes ces choſes que l'éducation ſe porte pour faire ce qu'on appelle l'honnête homme, qui a toutes

ſtand, that a perſon actually belongs, or at leaſt deſerves to belong, to the Court.

A Court air conſiſts in quitting a real for a borrowed greatneſs. The latter pleaſes the Courtier more than the former. It inſpires him with a certain diſdainful modeſty, which ſhews itſelf externally, but whoſe pride inſenſibly diminiſhes in proportion to its diſtance from the ſource of this greatneſs.

At Court we find a delicacy of taſte in every thing, a delicacy ariſing from the conſtant uſe of the ſuperfluities of life, from the variety, and eſpecially the ſatiety of pleaſures, from the multiplicity and even confuſion of fancies, which, if they are but agreeable, are ſure of being well received.

Theſe are the things which properly fall within the province of education, in order to form what we call a man of honour, a man

toutes les qualités et toutes les vertus que l'on demande dans ce gouvernement.

Là, l'honneur se mêlant par-tout entre dans toutes les façons de penser et toutes les manieres de sentir, et dirige même les principes.

Cet honneur bisarre fait que les vertus ne sont que ce qu'il veut et comme il les veut ; il met de son chef des regles à tout ce qui nous est prescrit ; il étend ou il borne nos devoirs à sa fantaisie, soit qu'ils aient leur source dans la religion, dans la politique, ou dans la morale.

Il n'y a rien dans la monarchie que les loix, la religion, et l'honneur prescrivent tant que l'obéissance aux volontés du Prince : mais cet honneur nous dicte que le Prince ne doit jamais nous prescrire une action qui nous deshonore, parce qu'elle nous rendroit incapable de le servir.

Gruillon

man possessed of all the qualities and virtues requisite in this kind of government.

Here it is that honour interferes with every thing, mixing even with people's manner of thinking, and directing their very principles.

To this whimsical honour it is owing that the virtues are only just what it pleases, it adds rules of its own invention to ...ing prescribed to ..; it extends or limits our duties ac... its own fancy ...ether they proceed from religion,

...culcated in monarchies, by ... submission to the Prince's ... the Prince never ought ... use this would render

Crillon

Gruillon refuſa d'aſſaſſiner le Duc de Guiſe, mais il offrit à Henri Trois de ſe battre contre lui. Après la Saint Barthelemi, Charles Neuf ayant écrit à tous les gouverneurs de faire maſſacrer les Huguenots, le Vicomte Dorte, qui commandoit dans Bayonne, écrivit au Roi: "Sire, je n'ai trouvé "parmi les habitans et les gens de guerre, que de "bons citoyens, de braves ſoldats, et pas un bour- "reau; ainſi eux et moi ſupplions votre Majeſté "d'employer nos bras et nos vies à choſes faiſables." Ce grand et généreux courage regardoit une lâcheté comme une choſe impoſſible.

Il n'y a rien que l'honneur preſcrive plus à la Nobleſſe, que de ſervir le Prince à la guerre. En effet, c'eſt la profeſſion diſtinguée, parce que ſes haſards, ſes ſuccès, et ſes malheurs, même condu- iſent

Crillon refuſed to aſſaſſinate the duke of Guiſe, but offered to fight him. After the maſſacre of St. Bartholomew, Charles IX. having ſent orders to the governors in the ſeveral provinces for the Hugonots to be murdered, Viſcount Dort, who commanded at Bayonne, wrote thus to the king: "Sire, among the "inhabitants of this town, and your Majeſty's troops, I could "not find ſo much as one executioner; they are honeſt citizens "and brave ſoldiers. We jointly therefore beſeech your [illegible] "to command our ar[illegible] nd lives [illegible] things that ar[illegible] "cab[illegible]e." This great and gene[illegible] ſoul looked [illegible] acti[illegible] as a thing impoſſi[illegible]

[illegible]here is nothing that hon[illegible]
Nob[illegible]lity, than to ſerve [illegible]
And indeed this [illegible]s th[illegible]
gers, its ſucceſs, and [illegible]

isent à la grandeur. Mais en imposant cette loi, l'honneur veut en être l'arbitre, et s'il se trouve choqué, il exige ou permet qu'on se retire chez soi.

Il veut qu'on puisse indifféremment aspirer aux emplois ou les refuser; il tient cette liberté au dessus de la fortune même.

L'honneur a donc ses regles suprêmes, et l'éducation est obligée de s'y conformer. Les principales sont, qu'il nous est bien permis de faire cas de notre fortune, mais qu'il nous est souverainement défendu d'en faire aucun de notre vie.

La seconde est, que lorsque nous avons été une foi placés dans un rang, nous ne devons rien faire ni souffrir qui fasse voir que nous nous tenons inférieurs à ce rang même.

La troisieme, que les choses que l'honneur défend, sont

grandeur. Yet this very law of its own making, honour chuses to explain; and in case of any affront, it requires or permits us to retire.

It insists also that we should be at liberty either to seek or to reject employments; a liberty which it prefers even to an ample fortune.

Honour therefore has its supreme laws, to which education is obliged to conform. The chief of these are, that we are permitted to set a value upon our fortune, but are absolutely forbidden to set any upon our lives.

The second is, that when we are raised to a post or preferment, we should never do or permit any thing, which may seem to imply that we look upon ourselves as inferior to the rank we hold.

The third is, that those things which honour forbids, are more rigorously

ſont plus rigoureuſement défendues, lorſque les Loix ne concourent point à les proſcrire, et que celles qu'il exige ſont plus fortement exigées, lorſque les Loix ne le demandent pas.

Though our government differs conſiderably from the French, inaſmuch as we have fixed laws, and conſtitutional barriers, for the ſecurity of our liberties and properties; yet the Preſident's obſervations hold pretty near as true in England, as in France. Though Monarchies may differ a good deal, Kings differ very little. Thoſe who are abſolute deſire to continue ſo, and thoſe who are not, endeavour to become ſo; hence, the ſame maxims and manners almoſt in all Courts: voluptuouſneſs and profuſion encouraged, the one to ſink the people into indolence, the other into poverty, conſequently into dependency. The Court is called the world here, as well as at Paris; and nothing more is meant, by ſaying that a man knows the world, than that he knows Courts. In all Courts you muſt expect to meet with connections without friendſhip, enmities without hatred, honour without virtue, appearances ſaved, and realities ſacrificed; good manners, with bad morals; and all vice and virtue ſo diſguiſed, that whoever has only reaſoned upon both, would know neither, when he firſt met them at Court. It is well that you ſhould know the map of that country,

rigorouſly forbidden, when the laws do not concur in the prohibition; and thoſe it commands, are more ſtrongly inſiſted upon, when they happen not to be commanded by law.

Mr. NUGENT's tranſlation.

country, that when you come to travel in it, you may do it with greater ſafety.

From all this, you will of yourſelf draw this obvious concluſion, That you are in truth but now going to the great and important ſchool, the world; to which Weſtminſter and Leipſig were only the little preparatory ſchools, as Mary-le-bone, Wandſor, &c. are to them. What you have already acquired, will only place you in the ſecond form of this new ſchool, inſtead of the firſt. But if you intend, as I ſuppoſe you do, to get into the ſhell, you have very different things to learn from Latin and Greek; and which require much more ſagacity and attention, than thoſe two dead languages: the language of pure and ſimple nature, the language of nature variouſly modified, and corrupted by paſſions, prejudices, and habits: the language of ſimulation, and diſſimulation; very hard, but very neceſſary to decypher. Homer has not half ſo many, nor ſo difficult dialects, as the great book of the ſchool you are now going to. Obſerve therefore progreſſively, and with the greateſt attention, what the beſt ſcholars in their form immediately above you do, and ſo on, till you get into the ſhell yourſelf. Adieu.

Pray tell Mr. Harte that I have received his letter of the 27th May, N. S. and that I adviſe him never to take the Engliſh news-writers literally, who never yet inſerted any one thing quite right. I have both his patent and his mandamus, in both which he is Walter, let the news-papers call him what they pleaſe.

LETTER

## LETTER CXCVII.

London, July the 9th, O. S. 1750.

MY DEAR FRIEND,

I SHOULD not deſerve that appellation in return from you, if I did not freely and explicitly inform you of every corrigible defect, which I may either hear of, ſuſpect, or at any time diſcover in you. Thoſe who in the common courſe of the world will call themſelves your friends; or whom, according to the common notions of friendſhip, you may poſſibly think ſuch, will never tell you of your faults, ſtill leſs of your weakneſſes. But on the contrary, more deſirous to make you their friend, than to prove themſelves yours, they will flatter both, and, in truth, not be ſorry for either. Interiorly, moſt people enjoy the inferiority of their beſt friends. The uſeful and eſſential part of friendſhip, to you, is reſerved ſingly for Mr. Harte and myſelf; our relations to you ſtand pure, and unſuſpected of all private views. In whatever we ſay to you, we can have no intereſt but yours. We can have no competition, no jealouſy, no ſecret envy or malignity. We are therefore authoriſed to repreſent, adviſe, and remonſtrate; and your reaſon muſt tell you that you ought to attend to, and believe us.

I am credibly informed, that there is ſtill a conſiderable hitch or hobble in your enunciation; and that when you ſpeak faſt, you ſometimes ſpeak

ſpeak unintelligibly. I have formerly and frequently laid my thoughts before you ſo fully upon this ſubject, that I can ſay nothing new upon it now. I muſt therefore only repeat, that your whole depends upon it. Your trade is to ſpeak well, both in public and in private. The manner of your ſpeaking is full as important as the matter, as more people have ears to be tickled, than underſtandings to judge. Be your productions ever ſo good, they will be of no uſe, if you ſtifle and ſtrangle them in their birth. The beſt compoſitions of Corelli, if ill executed, and played out of tune, inſtead of touching, as they do when well performed, would only excite the indignation of the hearers, when murdered by an unſkilful performer. But to murder your own productions, and that *coram populo*, is a *Medean cruelty*, which Horace abſolutely forbids. Remember of what importance Demoſthenes, and one of the Gracchi, thought *enunciation*; read what ſtreſs Cicero, and Quintilian lay upon it; even the herb-women at Athens were correct judges of it. Oratory with all its graces, that of enunciation in particular, is full as neceſſary in our government, as it ever was in Greece or Rome. No man can make a fortune or a figure in this country, without ſpeaking, and ſpeaking well in public. If you will perſuade, you muſt firſt pleaſe; and if you will pleaſe, you muſt tune y[illegible] voice to harmony, you muſt articulate every [illegible]e diſtinctly, your emphaſes and cadences muſt [illegible] ſtrongly and pro-

perly

perly marked; and the whole together must be graceful and engaging; if you do not speak in that manner, you had much better not speak at all. All the learning you have, or ever can have, is not worth one groat without it. It may be a comfort, and an amusement to you in your closet, but can be of no use to you in the world. Let me conjure you therefore, to make this your only object, till you have absolutely conquered it, for that is in your power; think of nothing else, read and speak for nothing else. Read aloud, though alone, and read articulately and distinctly, as if you were reading in public, and on the most important occasion. Recite pieces of eloquence, declame scenes of tragedies to Mr. Harte, as if he were a numerous audience. If there is any particular consonant which you have a difficulty in articulating, as I think you had with the *R*, utter it millions and millions of times, till you have uttered it right. Never speak quick, till you have first learned to speak well. In short, lay aside every book and every thought, that does not directly tend to this great object, absolutely decisive of your future fortune and figure.

The next thing necessary in your destination, is, writing correctly, elegantly, and in a good hand too; in which three particulars, I am sorry to tell you, that you hitherto fail. Your hand-writing is a very bad one, and would make a scurvy figure in an office-book of lette[illegible] even in a lady's pocket-book. But that fault is [illegible] cured by care, since every

man

man who has the use of his eyes and of his right hand, Can write whatever hand he pleases.

As to the correctness and elegancy of your writing, attention to grammar does the one, and to the best authors the other. In your letter to me of the 27th June, N. S. you omitted the date of the place, so that I only conjectured from the contents that you were at Rome.

Thus I have, with the truth and freedom of the tenderest affection, told you all your defects, at least all that I know or have heard of. Thank God they are all very curable, they must be cured, and I am sure you will cure them. That once done, nothing remains for you to acquire, or for me to wish you, but the turn, the manners, the address, and the *graces* of the polite world; which experience, observation, and good company will insensibly give you. Few people at your age have read, seen, and known so much as you have, and consequently few are so near as yourself to what I call perfection, by which I only mean, being very near as well as the best. Far, therefore, from being discouraged by what you still want, what you already have should encourage you to attempt, and convince you that by attempting you will inevitably obtain it. The difficulties which you have surmounted were much greater than any you have now to encounter. Till very lately your way has been only through thorns and bryars; the few that now remain are mixed with roses.

roſes. Pleaſure is now the principal remaining part of your education. It will ſoften and poliſh your manners; it will make you purſue and at laſt overtake the *graces*. Pleaſure is neceſſarily reciprocal; no one feels who does not at the ſame time give it. To be pleaſed, one muſt pleaſe. What pleaſes you in others, will in general pleaſe them in you. Paris is indiſputably the ſeat of the *graces*; they will even court you, if you are not too coy. Frequent and obſerve the beſt companies there, and you will ſoon be naturalized among them; you will ſoon find how particularly attentive they are to the correctneſs and elegancy of their language, and to the graces of their enunciation; they would even call the underſtanding of a man in queſtion, who ſhould neglect, or not know the infinite advantages ariſing from them. *Narrer, réciter, déclamer bien*; are ſerious ſtudies among them, and well deſerve to be ſo every where. The converſations even among the women, frequently turn upon the elegancies, and minuteſt delicacies of the French language. An *enjouement*, a gallant turn prevails in all their companies, to women, with whom they neither are, nor pretend to be, in love; but ſhould you (as may very poſſibly happen) fall really in love there, with ſome woman of faſhion and ſenſe, (for [illegible] do not ſuppoſe you capable of falling in love with a ſtrumpet) and that your rival, without half your parts or knowledge, ſhould get the better of you merely by dint of manners, *enjouement, badinage*, &c. how would you regret not



having

having ſufficiently attended to theſe accompliſhments which you deſpiſed as ſuperficial and trifling, but which you would then find of real conſequence in the courſe of the world! And men, as well as women, are taken by theſe external graces. Shut up your books then now as a buſineſs, and open them only as a pleaſure: but let the great book of the world be your ſerious ſtudy; read it over and over, get it by heart, adopt its ſtyle, and make it your own.

When I caſt up your account as it now ſtands, I rejoice to ſee the balance ſo much in your favour; and that the items *per contra* are ſo few, and of ſuch a nature that they may be very eaſily cancelled. By way of debtor and creditor, it ſtands thus:

| | | | |
|---|---|---|---|
| Creditor. | By French. | Debtor. | To Engliſh. |
| | German. | | Enunciation. |
| | Italian. | | Manners. |
| | Latin. | | |
| | Greek. | | |
| | Logic. | | |
| | Ethics. | | |
| | Hiſtory. | | |
| | Jus Naturæ. | | |
| | Jus Gentium. | | |
| | Jus Publicum. | | |

This, my dear friend, is a very true account, and a very encouraging one for you. A man who owes ſo little, can clear it off in a very little time, and if he is a prudent man will; whereas a man, who by

by long negligence owes a great deal, deſpairs of ever being able to pay; and therefore never looks into his accounts at all.

When you go to Genoa, pray obſerve carefully all the *environs* of it, and view them with ſomebody who can tell you all the ſituations and operations of the Auſtrian army, during that famous ſiege, if it deſerves to be called one; for in reality the town never was beſieged, nor had the Auſtrians any one thing neceſſary for a ſiege. If Marquis Centurioni, who was laſt winter in England, ſhould happen to be there, go to him with my compliments, and he will ſhow you all imaginable civilities.

I could have ſent you ſome letters to Florence, but that I knew Mr. Mann would be of more uſe to you than all of them. Pray make him my compliments. Cultivate your Italian, while you are at Florence; where it is ſpoken in its utmoſt purity, but ill pronounced.

Pray ſave me the ſeed of ſome of the beſt melons you eat, and put it up dry in paper. You need not ſend it me; but Mr. Harte will bring it in his pocket when he comes over. I ſhould likewiſe be glad of ſome cuttings of the beſt figs, eſpecially *il Fico gentile*, and the Maltheſe; but as this is not the ſeaſon for them, Mr. Mann will, I dare ſay, undertake that commiſſion, and ſend them to me at the proper time by Leghorn. Adieu. Endeavour to pleaſe others, and divert yourſelf as much as ever you can, *en honnête et galant Homme*.

P. S.

P. S. I ſend you the encloſed to deliver to Lord Rochford, upon your arrival at Turin.

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## LETTER CXCVIII.

London, Auguſt the 6th, O. S. 1750.

MY DEAR FRIEND,

SINCE your letter from Sienna, which gave me a very imperfect account both of your illneſs and your recovery, I have not received one word either from you or Mr. Harte. I impute this to the careleſſneſs of the poſt ſingly; and the great diſtance between us, at preſent, expoſes our letters to thoſe accidents. But when you come to Paris, from whence the letters arrive here very regularly, I ſhall inſiſt upon your writing to me conſtantly once a week; and that upon the ſame day, for inſtance, every Thurſday, that I may know by what mail to expect your letter. I ſhall alſo require you to be more minute in your account of yourſelf than you have hitherto been, or than I have required; becauſe of the informations which I have received from time to time from Mr. Harte. At Paris you will be out of your time, and [illegible] ſe up for yourſelf: it is then that I ſhall be ver[illegible]tous to know how you carry on your buſineſs. While Mr. Harte was your partner, the care was his ſh[illegible] and the profit yours. But at Paris, if you w[illegible] the latter, you muſt take the former along [illegible] It will be quite a

new world to you; very different from the little world, that you have hitherto ſeen; and you will have much more to do in it. You muſt keep your little accounts conſtantly every morning, if you would not have them run into confuſion, and ſwell to a bulk that would frighten you from ever looking into them at all. You muſt allow ſome time for learning what you do not know, and ſome for keeping what you do know: and you muſt leave a great deal of time for your pleaſures; which (I repeat it again) are now become the moſt neceſſary part of your education. It is by converſations, dinners, ſuppers, entertainments, &c. in the beſt companies, that you muſt be formed for the world. *Les manieres, les agrémens, les graces*, cannot be learned by theory; they are only to be got by uſe among thoſe who have them; and they are now the main object of your life, as they are the neceſſary ſteps to your fortune. A man of the beſt parts, and the greateſt learning, if he does not know the world by his own experience and obſervation, will be very abſurd; and, conſequently, very unwelcome in company. He may ſay very good things; but they will probably be ſo ill timed, miſplaced, or improperly addreſſed, that he had much b[illegible] hold his tongue. Full of his own matter, and [illegible]rmed of, or inattentive to, the particular cir[illegible]cumſtances and ſituations of the company, he v[illegible] indiſcriminately: he puts ſome people out [illegible]untenance; he ſhocks others; and frightens [illegible]dread what may come out

out next. The moſt general rule that I can give you for the world, and which your experience will convince you of the truth of, is, Never to give the tone to the company, but to take it from them; and to labour more to put them in conceit with themſelves, than to make them admire you. Thoſe whom you can make like themſelves better, will, I promiſe you, like you very well.

A ſyſtem-monger, who, without knowing any thing of the world by experience, has formed a ſyſtem of it in his duſty cell, lays it down, for example, that (from the general nature of mankind) flattery is pleaſing. He will therefore flatter. But how? Why, indiſcriminately. And, inſtead of repairing and heightening the piece judiciouſly, with ſoft colours, and a delicate pencil; with a coarſe bruſh, and a great deal of white-waſh, he daubs and beſmears the piece he means to adorn. His flattery offends even his patron; and is almoſt too groſs for his miſtreſs. A man of the world knows the force of flattery as well as he does; but then he knows how, when, and where to give it; he proportions his doſe to the conſtitution of the patient. He flatters by application, by inference, by compariſon, by hint; and ſeldom directly. In the courſe of the world there is the ſame difference, in every thing, between ſyſtem and practice.

I long to have you at Paris, which is to be your great ſchool; you will be then in a manner within reach of me.

Tell me, are you perfectly recovered, or do you

ſtill find any remaining complaint upon your lungs? Your diet ſhould be cooling, and at the ſame time nouriſhing. Milks of all kinds are proper for you; wines of all kinds bad. A great deal of gentle, and no violent exerciſe, is good for you. Adieu. *Gratia, Fama, Valetudo contingat abundè.*

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## LETTER CXCIX.

London, October the ' O. S. 1750.

MY DEAR FRIEND,

THIS letter will, I am perſuaded, find you, and I hope ſafely, arrived at Montpellier; from whence I truſt that Mr. Harte's indiſpoſition will, by being totally removed, allow you to get to Paris before Chriſtmas. You will there find two people, who, though both Engliſh, I recommend in the ſtrongeſt manner poſſible to your attention; and adviſe you to form the moſt intimate connections with them both, in their different ways. The one is a man whom you already know ſomething of, but not near enough: it is the Earl of Huntingdon; who, next to you, is the trueſt object of my affection and eſteem; and who (I am proud to ſay it) calls me, and conſiders me as his adopted father. His parts are as quick, as his knowledge is extenſive; and if quality were worth putting into an account, where every other item is ſo much more valuable, his is the firſt almoſt in this country: the figure he will make, ſoon after he returns

to

to it, will, if I am not more miſtaken than ever I was in my life, equal his birth and my hopes. Such a connection will be of infinite advantage to you; and, I can aſſure you, that he is extremely diſpoſed to form it upon my account; and will, I hope and believe, deſire to improve and cement it upon your own.

In our parliamentary government, connections are abſolutely neceſſary; and, if prudently formed, and ably maintained, the ſucceſs of them is infallible. There are two ſorts of connections, which I would always adviſe you to have in view. The firſt I will call equal ones; by which I mean thoſe, where the two connecting parties reciprocally find their account, from pretty near an equal degree of parts and abilities. In thoſe, there muſt be a freer communication; each muſt ſee that the other is able, and be convinced that he is willing to be of uſe to him. Honour muſt be the principle of ſuch connections; and there muſt be a mutual dependance, that preſent and ſeparate intereſt ſhall not be able to break them. There muſt be a joint ſyſtem of action; and in caſe of different opinions, each muſt recede a little, in order at laſt to form an unanimous one. Such, I hope, will be your connection with Lord Huntingdon. You will both come into parliament at the ſame time; and if you have an equal ſhare of abilities and application, you and he, with other young people, whom you will naturally aſſociate, may form a band which will be reſpected by any Adminiſtration, and make a figure in the public. The other ſort of connections I call unequal ones; that is, where the parts are all

on one ſide, and the rank and fortune on the other. Here, the advantage is all on one ſide; but that advantage muſt be ably and artfully concealed. Complaiſance, an engaging manner, and a patient toleration of certain airs of ſuperiority, muſt cement them. The weaker party muſt be taken by the heart, his head giving no hold; and he muſt be governed, by being made to believe that he governs. Theſe people, ſkilfully led, give great weight to their leader. I have formerly pointed out to you a couple that I take to be proper objects for your ſkill; and you will meet with twenty more, for they are very rife.

The other perſon, whom I recommend to you, is a woman; not as a woman, for that is not immediately my buſineſs; beſides, I fear ſhe is turned of fifty. It is Lady Hervey, whom I directed you to call upon at Dijon; but who, to my great joy, becauſe to your great advantage, paſſes all this winter at Paris. She has been bred all her life at Courts; of which ſhe has acquired all the eaſy good-breeding, and politeneſs, without the frivolouſneſs. She has all the reading that a woman ſhould have; and more than any woman need have; for ſhe underſtands Latin perfectly well, though ſhe wiſely conceals it. As ſhe will look upon you as her ſon, I deſire that you will look upon her as my delegate: truſt, conſult, and apply to her without reſerve. No woman ever had, more than ſhe has, *le ton de la parfaitement bonne compagnie, les manieres engageantes, et le je ne ſçais quoi qui plait.* Deſire her to reprove and correct any, and every, the leaſt error and inaccuracy in

in your manners, air, addreſs, &c. No woman in Europe can do it ſo well; none will do it more willingly, or in a more proper and obliging manner. In ſuch a caſe ſhe will not put you out of countenance, by telling you of it in company; but either intimate it by ſome ſign, or wait for an opportunity when you are alone together. She is alſo in the beſt French company, where ſhe will not only introduce, but *puff* you, if I may uſe ſo low a word. And I can aſſure you, that it is no little help, in the *beau monde*, to be puffed there by a faſhionable woman. I ſend you the encloſed billet to carry her, only as a certificate of the identity of your perſon, which I take it for granted ſhe could not know again.

You would be ſo much ſurpriſed to receive a whole letter from me, without any mention of the exterior ornaments neceſſary for a gentleman, as manners, elocution, air, addreſs, graces, &c. that, to comply with your expectations, I will touch upon them; and tell you, that, when you come to England, I will ſhow you ſome people whom I do not now care to name, raiſed to the higheſt ſtations ſingly by thoſe exterior and adventitious ornaments; whoſe parts would never have entitled them to the ſmalleſt office in the exciſe. Are they then neceſſary, and worth acquiring, or not? You will ſee many inſtances of this kind at Paris, particularly a glaring one, of a perſon * raiſed to the higheſt poſts and dignities in France, as

* Mr. le Maréchal de Richelieu.

well as to be abſolute ſovereign of the *beau monde*, ſingly by the graces of his perſon and addreſs; by woman's chit-chat, accompanied with important geſtures; by an impoſing air, and pleaſing *abord.* Nay, by theſe helps he even paſſes for a wit, though he hath certainly no uncommon ſhare of it. I will not name him, becauſe it would be very imprudent in you to do it. A young fellow, at his firſt entrance into the *beau monde*, muſt not offend the king *de facto* there. It is very often more neceſſary to conceal contempt than reſentment, the former being never forgiven, but the latter ſometimes forgot.

There is a ſmall quarto book, entitled *Hiſtoire Chronologique de la France*, lately publiſhed by le Preſident Hénault; a man of parts and learning, with whom you will probably get acquainted at Paris. I deſire that it may always lie upon your table, for your recourſe as often as you read hiſtory. The chronology, though chiefly relative to the hiſtory of France, is not ſingly confined to it; but the moſt intereſting events of all the reſt of Europe are alſo inſerted, and many of them adorned by ſhort, pretty, and juſt reflections. The new edition of *les Memoires de Sully*, in three quarto volumes, is alſo extremely well worth your reading, as it will give you a clearer and truer notion of one of the moſt intereſting periods of the French hiſtory, than you can yet have formed, from all the other books you may have read upon the ſubject. That Prince, I mean Henry the Fourth, had all the accompliſhments and virtues of a Hero, and of a King;

King; and almost of a man. The last are the most rarely seen; may you possess them all! Adieu.

Pray make my compliments to Mr. Harte, and let him know that I have this moment received his letter of the 12th, N. S. from Antibes. It requires no immediate answer, I shall therefore delay mine till I have another from him. Give him the enclosed, which I have received from Mr. Eliot.

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## LETTER CC.

London, November the 1st, O. S. 1750.

MY DEAR FRIEND,

I HOPE this letter will not find you still at Montpellier, but rather be sent after you from thence to Paris, where, I am persuaded, that Mr. Harte could find as good advice for his leg as at Montpellier, if not better; but if he is of a different opinion, I am sure you ought to stay there as long as he desires.

While you are in France, I could wish that the hours you allot for historical amusement, should be intirely devoted to the history of France. One always reads history to [illegible] advantage in that country to which it is relative [illegible] only books, but persons being ever at hand, to [illegible] doubts and clear up difficulties. I do by [illegible]ns advise you to throw away your time in ran[illegible] a dull antiquarian, the minute and unimpo[illegible] of remote and fabulous

bulous times. Let blockheads read what blockheads wrote. A general notion of the hiſtory of France, from the conqueſt of that country by the Franks, to the reign of Lewis the XIth, is ſufficient for uſe, conſequently ſufficient for you. There are, however, in theſe remote times, ſome remarkable æras, that deſerve more particular attention; I mean thoſe in which ſome notable alterations happened in the conſtitution and form of government. As for example, the ſettlement of Clovis in Gaul, and the form of government which he then eſtabliſhed; for, by the way, that form of government differed in this particular from all the other Gothic governments, that the people, neither collectively nor by repreſentatives, had any ſhare in it. It was a mixture of monarchy and ariſtocracy; and what were called the States General of France, conſiſted only of the Nobility and Clergy, till the time of Philip le Bel, in the very beginning of the fourteenth century; who firſt called the people to thoſe aſſemblies, by no means for the good of the people, who were only amuſed by this pretended honour; but, in truth, to check the Nobility and Clergy, and induce them to grant the money he wanted for his profuſion: this was a ſcheme of Enguerrand de Marigny, his Miniſter, who governed both him and his [illegible]dom to ſuch a degree, as to be called the co-a[illegible] and governor of the kingdom. Charles Mar[illegible] aſide theſe aſſemblies, and governed by ope[illegible] Pepin reſtored them, and attached them [illegible] with them the nation; by which means he [illegible] Childeric, and mounted

the throne. This is a second period worth your attention. The third race of Kings, which begins with Hugues Capet, is a third period. A judicious reader of history will save himself a great deal of time and trouble, by attending with care only to those interesting periods of history, which furnish remarkable events, and make æras; going slightly over the common run of events. Some people read history, as others read the Pilgrim's Progress; giving equal attention to, and indiscriminately loading their memories with every part alike. But I would have you read it in a different manner: take the shortest general history you can find of every country; and mark down in that history the most important periods, such as conquests, changes of Kings, and alterations of the form of government; and then have recourse to more extensive histories, or particular treatises, relative to these great points. Consider them well, trace up their causes, and follow their consequences. For instance, there is a most excellent, though very short history of France, by le Gendre. Read that with attention, and you will know enough of the general history; but when you find there such remarkable periods as are above mentioned, consult Mezeray, and other the best and minutest historians, as well as political treatises upon those subjects. In later times, Memoirs, from those of Philip de Commines, down to the innumerable ones in the reign of Lewis the XIVth, have been of great use, and thrown great light upon particular parts of history.

Conver-

Conversation in France, if you have the address and dexterity to turn it upon useful subjects, will exceedingly improve your historical knowledge; for people there, however classically ignorant they may be, think it a shame to be ignorant of the history of their own country: they read that, if they read nothing else, and having often read nothing else, are proud of having read that, and talk of it willingly; even the women are well instructed in that sort of reading. I am far from meaning by this, that you should always be talking wisely, in company, of books, history, and matters of knowledge. There are many companies which you will, and ought to keep, where such conversations would be misplaced and ill-timed; your own good sense must distinguish the company, and the time. You must trifle with triflers; and be serious only with the serious, but dance to those who pipe. *Cur in theatrum Cato severe venisti?* was justly said to an old man: how much more so would it be to one of your age? From the moment that you are drest, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired: the producing of the one unasked, implies that you are weary of the company; and the producing of the other unrequired, will make the company weary of you. Company is a republic too jealous of its liberties, to suffer a dictator even for a quarter of an hour; and yet in that, as in all republics, there are some few who really govern; but then it is by seeming to disclaim, instead of attempting to usurp the power: that is the

occasion

occasion in which manners, dexterity, address, and the undefineable *je ne sçais quoi* triumph; if properly exerted, their conquest is sure, and the more lasting for not being perceived. Remember, that this is not only your first and greatest, but ought to be almost your only object, while you are in France.

I know that many of your countrymen are apt to call the freedom and vivacity of the French, petulancy and ill-breeding; but should you think so, I desire upon many accounts that you will not say so: I admit that it may be so, in some instances of *petits maitres étourdis*, and in some young people unbroken to the world; but I can assure you, that you will find it much otherwise with people of a certain rank and age, upon whose model you will do very well to form yourself. We call their steady assurance impudence: Why? Only, because what we call modesty is awkward bashfulness, and *mauvaise honte*. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern, in any, and every company: till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. A steady assurance, with seeming modesty, is possibly the most useful qualification that a man can have in every part of life. A man would certainly make a very considerable fortune and

figure

figure in the world, whofe modefty and timidity fhould often, as bafhfulnefs always does, put him in the deplorable and lamentable fituation of the pious Ænea, when, *obftupuit fteteruntque comæ; et vox faucibus hæfit.* Fortune (as well as women)

——— born to be controul'd,
Stoops to the forward and the bold.

Affurance and intrepidity, under the white banner of feeming modefty, clear the way for merit, that would otherwife be difcouraged by difficulties in its journey; whereas barefaced impudence is the noify and bluftering harbinger of a worthlefs and fenfelefs ufurper.

You will think that I fhall never have done recommending to you thefe exterior worldly accomplifhments, and you will think right, for I never fhall; they are of too great confequence to you, for me to be indifferent or negligent about them: the fhining part of your future figure and fortune, depends now wholly upon them. Thefe are the acquifitions which muft give efficacy and fuccefs to thofe you have already made. To have it faid and believed that you are the moft learned man in England, would be no more than was faid and believed of Dr. Bentley: but to have it faid, at the fame time, that you are alfo the beft-bred, moft polite, and agreeable man in the kingdom, would be fuch a happy compofition of a character, as I never yet knew any one man deferve; and which I will endeavour, as well as ardently wifh, that you may. Abfolute perfection is, I well know, unattainable; but I know too, that a man of parts may be unweariedly aiming at,

5 and

and arrive pretty near it. Try, labour, perſevere. Adieu.

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## LETTER CCI.

London, Nov. 8th, O. S. 1750.

MY DEAR FRIEND,

BEFORE you get to Paris, where you will ſoon be left to your own diſcretion, if you have any, it is neceſſary that we ſhould underſtand one another thoroughly; which is the moſt probable way of preventing diſputes. Money, the cauſe of much miſchief in the world, is the cauſe of moſt quarrels between fathers and ſons; the former commonly thinking, that they cannot give too little, and the latter, that they cannot have enough; both equally in the wrong. You muſt do me the juſtice to acknowledge, that I have hitherto neither ſtinted, nor grudged any expence that could be of uſe, or pleaſure to you; and I can aſſure you, by the way, that you have travelled at a much more conſiderable expence than I did myſelf: but I never ſo much as thought of that, while Mr. Harte was at the head of your finances; being very ſure, that the ſums granted were ſcrupulouſly applied to the uſes for which they were intended. But the caſe will ſoon be altered, and you will be your own receiver and treaſurer. However, I promiſe you, that we will not quarrel ſingly upon the *quantum*, which ſhall be chearfully

chearfully and freely granted; he application and appropriation of it will be the material point, which I am now going to clear up, and finally settle with you. I will fix, or even name, no settled allowance, though I well know in my own mind, what would be the proper one; but I will first try your draughts, by which I can in a good degree judge of your conduct. This only I tell you in general, that, if the channels through which my money is to go are the proper ones, the source shall not be scanty; but should it deviate into dirty, muddy, and obscure ones, (which by the bye it cannot do for a week, without my knowing it) I give you fair and timely notice, that the source will instantly be dry. Mr. Harte, in establishing you at Paris, will point out to you those proper channels: he will leave you there upon the foot of a man of fashion, and I will continue you upon the same; you will have your coach, your valet de chambre, your own footman, and a valet de place; which by the way is one servant more than I had. I would have you very well drest, by which I mean, drest as the generality of people fashion are; that is, not to be taken notice of, being either more or less fine than other people: it by being well drest, not finely drest, that a gentleman should be distinguished. You must frequent *les spectacles*, which expence I shall willingly supply. You must play, *à des petits jeux de commerce*, in mixed companies; that article is trifling; I shall pay it chearfully. All the other articles of pocket-money are very inconsiderable at Paris, in comparison of what

what they are here; the silly custom of giving money wherever one dines or sups, and the expensive importunity of subscriptions, not being yet introduced there. Having thus reckoned up all the decent expences of a gentleman, which I will most readily defray; I come now to those which I will neither bear nor supply. The first of these is gaming, which though I have not the least reason to suspect you of, I think it necessary eventually to assure you, that no consideration in the world shall ever make me pay your play-debts: should you ever urge to me that your honour is pawned, I should most immoveably answer you, that it was your honour, not mine, that was pawned; and that your creditor might e'en take the pawn for the debt.

Low company, and low pleasures, are always much more costly than liberal and elegant ones. The disgraceful riots of a tavern, are much more expensive, as well as dishonourable, than the (sometimes pardonable) excesses in good company. I must absolutely hear of no tavern scrapes and squabbles.

to another and very material point; I vomen; and I will not address myself to you this subject, either in a religious, a moral, or a parental style. I will even lay aside my age, remember yours, and speak to [illegible], as one man of pleasure, if he had parts too, would speak to another. I will, by no means, pay for whores, and their never-failing consequences, surgeons; nor will I, upon any account, keep singers, dancers, actresses, and *id genus omne*; and, independently [illegible] expence, I must tell

you, that ſuch connections would give me, and all ſenſible people, the utmoſt contempt for your parts and addreſs: a young fellow muſt have as little ſenſe as addreſs, to venture, or more properly to ſacrifice his health, and ruin his fortune with ſuch ſort o creatures; in ſuch a place as Paris eſpecially, whe gallantry is both the profeſſion and the practice o every woman of faſhion. To ſpeak plainly; I will not forgive your underſtanding c—s and p—s; nor will your conſtitution forgive them you. Theſe diſtempers, as well as their cures, fall nine times in ten upon the lungs. This argument, I am ſure, ought to have weight with you; for I proteſt to you, that if you meet with any ſuch accident, I would not give one year's purchaſe for your life. Laſtly, there is another ſort of expence that I will not allow, only becauſe it is a ſilly one; I mean the fooling away your money in baubles at toy-ſhops. Have one handſome ſnuff-box (if you take ſnuff) and one handſome ſword; but then no more very pretty and very uſeleſs things.

By what goes before, you will eaſily
I mean to allow you whatever is neceſſary, not o
the figure, but for the pleaſures of a Gentleman
not to ſupply the profuſion of a Rake. This, you muſt confeſs, does not ſavour of either the ſeverity or parſimony of old age. conſider this agreement between us, as a ſubſidiary treaty on my part, for ſervices to be performed on yours. I promiſe you, that I will be as punctual the payment of the ſubſidies, as England has been g the laſt war; but then I give

give you notice, at the ſame time, that I require a much more ſcrupulous execution of the treaty on your part, than we met with on that of our allies; or elſe that payment will be ſtopped. I hope that all that I have now ſaid, was abſolutely unneceſſary, and that ſentiments more worthy and more noble than pecuniary ones, would of themſelves have pointed out to you the conduct I recommend; but, in all events, I reſolved to be once for all explicit with you, that in the worſt that can happen, you may not plead ignorance, and complain that I had not ſufficiently explained to you my intentions.

Having mentioned the word Rake, I muſt ſay a word or two more upon that ſubject, becauſe young people too frequently, and always fatally, are apt to miſtake that character for that of a man of pleaſure; whereas, there are not in the world two characters more different. A rake is a compoſition of all the loweſt, moſt ignoble, degrading, and ſhameful vices; they all conſpire to diſgrace his character, and to ruin his fortune; while wine and the p—x contend [illegible] ſooneſt, and moſt effectually deſtroy his [illegible]ution. A diſſolute, flagitious footman, or porter, makes full as good a rake as a man of the firſt quality. By the bye, let me tell you, that in the wildeſt part of my youth, I never was a rake, but, on the contrary, always deteſted and deſpiſed the character.

A man of pleaſure, though not always ſo ſcrupulous as he ſhould be, and as one day he will wiſh he had been, refines at leaſt his pleaſures by taſte, ac-

 companies

companies them with decency, and enjoys them with dignity. Few men can be men of pleaſure, every man may be a rake. Remember that I ſhall know every thing you ſay or do at Paris, as exactly as if, by the force of magic, I could follow you every where, like a Sylph or a Gnôme, inviſible myſelf. Seneca ſays, very prettily, that one ſhould aſk nothing of God, but what one ſhould be willing that men ſhould know; nor of men, but what one ſhould be willing that God ſhould know: I adviſe you to ſay or do nothing at Paris, but what you would be willing that I ſhould know. I hope, nay I believe, that will be the caſe. Senſe, I dare ſay, you do not want; inſtruction, I am ſure, you have never wanted; experience, you are daily gaining; all which together muſt inevitably (I ſhould think) make you both *reſpectable et aimable*, the perfection of a human character. In that caſe, nothing ſhall be wanting on my part, and you ſhall ſolidly experience all the extent and tenderneſs of my affection for you; but dread the reverſe of both! Adieu.

P. S. When you get to Paris, after you been to wait on Lord Albemarle, go to ſee Mr. Yorke, whom I have particular reaſons for deſiring that you ſhould be well with, as I ſhall hereafter explain to you. Let him know that my orders, and your own inclinations, conſpired to make you deſire his friendſhip and protection.

LETTER

# LETTER CCII.

MY DEAR FRIEND,

I Have ſent you ſo many preparatory letters for Paris, that this, which will meet you there, ſhall only be a ſummary of them all.

You have hitherto had more liberty than any body your age ever had; and I muſt do you the juſtice to own, that you have made a better uſe of it than moſt people of your age would have done; but then, though you had not a jailer, you had a friend with you. At Paris, you will not only be unconfined, but unaſſiſted. Your own good ſenſe muſt be your only guide; I have great confidence in it, and am convinced that I ſhall receive juſt ſuch accounts of your conduct at Paris as I could wiſh; for I tell you beforehand, that I ſhall be moſt minutely informed of all that you do, and almoſt of all that you ſay there. Enjoy the pleaſures of youth, you cannot do better; but refine and dignify them like a man of parts: let

not ſink, let them adorn and not vi-

; let them, in ſhort, be the

and taken with your equals

ur ſuperiors, and thoſe

the ſeveral academi-

nection with any of

guard againſt thoſe

y; but you

may

may ſtudy uſefully there, if you are an œconomiſt of your time, and beſtow only upon good books thoſe quarters and halves of hours, which occur to every body in the courſe of almoſt every day; and which, at the year's end, amount to a very conſiderable ſum of time. Let Greek, without fail, ſhare ſome part o every day: I do not mean the Greek poets, the catches of Anacreon, or the tender complaints Theocritus, or even the porter-like language of H mer's heroes; of whom all ſmatterers in Greek know a little, quote often, and talk of always; but I mean Plato, Ariſtoteles, Demoſthenes, and Thucydides, whom none but adepts know. It is Greek that muſt diſtinguiſh you in the learned world, Latin alone will not. And Greek muſt be ſought to be retained, for it never occurs like Latin. When you read hiſtory, or other books of amuſement, let every language you are maſter of have its turn; ſo that you may not only retain, but improve in every one. I alſo deſire that you will converſe in German and Italian, with all the Germans and the Italians, with whom you converſe at all. This will be a very agreeable thing to them, and a very uſeful

Pray apply yourſelf dili for though the ith yo meritorious, the doing and ridiculous.

I recommend cor which are excellent neille and Racine, attended to,

and the head. There is not, nor ever was, any theatre comparable to the French. If the muſic of the French operas does not pleaſe your Italian ear, the words of them, at leaſt, are ſenſe and poetry, which is much more than I can ſay of any Italian opera that I ever read or heard in my life.

I ſend you the encloſed letter of recommendation to Marquis Matignon, which I would have you deliver to him as ſoon as you can: you will, I am ſure, feel the good effects of his warm friendſhip for me, and Lord Bolingbroke; who has alſo wrote to him upon your ſubject. By that, and by the other letters which I have ſent you, you will be at once ſo thoroughly introduced into the beſt French company, that you muſt take ſome pains if you will keep bad; but that is what I do not ſuſpect you of. You have, I am ſure, too much right ambition, to prefer low and diſgraceful company, to that of your ſuperiors, both in rank and age. Your character, and, conſequently, your fortune, abſolutely depends upon ... mpany you keep, and the turn you take at ... I do not, in the leaſt, mean a grave turn; ... contrary, a gay, a ſprightly, but, at the ſame time, an elegant and liberal one.

Keep carefully out of all ſcrapes and quarrels. They lower a character extremely; and are particularly dangerous in France; where a man is diſhonoured by not reſenting an affront, and utterly ruined by reſenting it. The young Frenchmen are haſty, giddy, and petulant; extremely national, and *avantageux*. Forbear from any national jokes or reflec-

tions, which are always improper, and commonly unjust. The colder northern nations generally look upon France, as a whistling, singing, dancing, frivolous nation: this notion is very far from being a true one, though many *petits maitres* by their behaviour seem to justify it; but those very *petits maitres*, when mellowed by age and experience, very often turn out very able men. The number of great Generals and Statesmen, as well as excellent Authors, that France has produced, is an undeniable proof, that it is not that frivolous, unthinking, empty nation that northern prejudices suppose it. Seem to like and approve of every thing at first, and I promise you, that you will like and approve of many things afterwards.

I expect that you will write to me constantly, once every week, which I desire may be every Thursday: and that your letters may inform me of your personal transactions; not of what you see, but of whom you see, and what you do.

Be your own monitor, now that you will ha other. As to enunciation, I must repeat it t again and again, that there is no one thing so sary; all other talents, without that, are absolutely useless, except in your own closet.

It sounds ridiculously to bid you study with your dancing-master; and yet I do. The bodily carriage and graces are of infinite consequence to every body, and more particularly to you.

Adieu for this time, my dear child. Yours tenderly.

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LETTER

## LETTER CCIII.

London, Nov. the 12th, O. S. 1750.

MY DEAR FRIEND,

YOU will poſſibly think, that this letter turns upon ſtrange, little trifling objects; and you will think right, if you conſider them ſeparately: but if you take them aggregately, you will be convinced, that as parts, which conſpire to form that whole, called the exterior of a man of faſhion, they are of importance. I ſhall not dwell now upon thoſe perſonal graces, that liberal air, and that engaging addreſs, which I have ſo often recommended to you; but deſcend ſtill lower, to your dreſs, cleanlineſs, and care of your perſon.

When you come to Paris, you muſt take care to be extremely well dreſt; that is, as the faſhionable people are; this does by no means conſiſt in the finery, but in the taſte, fitneſs, and manner of wear- [illegible] clothes: a fine ſuit ill made, and ſlatternly, [illegible] very[illegible]n adorning, only expoſes the [illegible]arer. Get the best French [illegible] make y[illegible]s, whatever they are, in [illegible] faſhion, and [illegible] and then wear them, [illegible]tton them, or unb[illegible]m, as the genteeleſt people you ſee do. Let [illegible] learn of the beſt *friſeur* to do your hair we[illegible]t [illegible] is a very material part of your dreſs. Take [illegible] to have your ſtockings well gartered up, and your [illegible] well buckled; for nothing gives a more ſlovenly air to a man than ill-

ill-dreſſed legs. In your perſon you muſt be accurately clean; and your teeth, hands, and nails, ſhould be ſuperlatively ſo: a dirty mouth has real ill conſequences to the owner, for it infallibly cauſes the decay, as well as the intolerable pain of the teeth; and it is very offenſive to his acquaintance, for it will moſt inevitably ſtink. I inſiſt, therefore, that you waſh your teeth the firſt thing you do every morning, with a ſoft ſpunge and warm water, for four or five minutes; and then waſh your mouth five or ſix times. *Mouton*, whom I deſire you will ſend for upon your arrival at Paris, will give you an opiate, and a liquor to be uſed ſometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails: I do not ſuſpect you of that ſhocking, awkward trick, of biting yours; but that is not enough; you muſt keep the ends of them ſmooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails ſhould be ſmall ſegments of circles, which, by a very little care in the [illegible] they are very eaſily brought to; e[illegible] wipe your hands, rub the [illegible] backwards, that it may n[illegible] up lor to [illegible] your nails too much. T[illegible]neſs of the reſt [illegible] your perſon, which by [illegible] will conduce gr[illegible] to your health, I [illegible]om time to time to the bagnio. My mentio[illegible]heſe particulars ariſes (I freely own) from ſo[illegible]picion that the hints are not unneceſſary; when you was a ſchool-boy, you were ſlovenly and dirty, above your fellows. I muſt

must add another caution, which is, that upon no account whatever, you put your fingers, as too many people are apt to do, in your nose or ears. It is the most shocking, nasty, vulgar rudeness, that can be offered to company; it disgusts one, it turns one's stomach; and, for my own part, I would much rather know that a man's finger were actually in his breech, than see them in his nose. Wash your ears well every morning, and blow your nose in your handkerchief whenever you have occasion; but by the way, without looking at it afterwards. There should be in the least, as well as in the greatest parts of a gentleman, *les manieres nobles*. Sense will teach you some, observation others: attend carefully to the manners, the diction, the motions, of people of the first fashion, and form your own upon them. On the other hand, observe a little those of the vulgar, in order to avoid them: for though the things which they say or do may be the same, the manner is always totally different: and in that, and nothing else, consists the characteristic of a man of fashion. The lowest peasant speaks, moves, dresses, eats, and drinks, as much as a man of the first fashion; but does them all quite differently; so that by doing and saying most things in a manner opposite to that of the vulgar, you have a great chance of doing and saying them right. There are gradations in awkwardness and vulgarism, as there are in every thing else. *Les manieres de Robe*, though not quite right, are still better than *les manieres Bourgeoises*; and these, though bad, are still better than *les manieres de Campagne*.

*pagne.* But the language, the air, the dreſs, and the manners of the Court, are the only true ſtandard *des manieres nobles, et d'un bonnete homme. Ex pede Herculem* is an old and true ſaying, and very applicable to our preſent ſubject; for a man of parts, who has been bred at Courts, and uſed to keep the beſt company, will diſtinguiſh himſelf, and is to be known from the vulgar, by every word, attitude, geſture, and even look. I cannot leave theſe ſeeming *minuties*, without repeating to you the neceſſity of your carving well; which is an article, little as it is, that is uſeful twice every day of one's life; and the doing it ill is very troubleſome to one's ſelf, and very diſagreeable, often ridiculous, to others.

Having ſaid all this, I cannot help reflecting, what a formal dull fellow, or a cloiſtered pedant, would ſay, if they were to ſee this letter: they would look upon it with the utmoſt contempt, and ſay, that ſurely a father might find much better topics for advice to a ſon. I would admit it, if I had given you, or that you were capable of receiving no better; but if ſufficient pains have been taken to form your heart and improve your mind, and, as I hope, not without ſucceſs, I will tell thoſe ſolid Gentlemen, that all theſe trifling things, as they think them, collectively form that pleaſing *je ne ſçais quoi*, that *enſemble*, which they are utter ſtrangers to both in themſelves and others. The word *aimable* is not known in their language, or the thing in their manners. Great uſage of the world, great attention, and a great deſire of pleaſing, can alone give it;

and it is no trifle. It ... old people's looking upon these things as trif... not thinking of them at all, that so many young people are so awkward, and so ill bred. Their parents, often careless and unmindful of them, give them only the common run of education, as school, university, and then travelling; without examining, and very often without being able to judge, if they did examine, what progress they make in any one of these stages. Then, they carelessly comfort themselves, and say, that their sons will do like other people's sons; and so they do, that is commonly very ill. They correct none of the childish, nasty tricks, which they get at school; nor the illiberal manners which they contract at the university; nor the frivolous and superficial pertness, which is commonly all that they acquire by their travels. As they do not tell them of these things, nobody else can; so they go on in the practice of them, without ever hearing, or knowing, that they are unbecoming, indecent, and shocking. For, as I have often formerly observed to you, nobody but a father, can take the liberty to reprove a young fellow grown up, for those kind of inaccuracies and improprieties of behaviour. The most intimate friendship, unassisted by the paternal superiority, will not authorize it. I may truly say, therefore, that you are happy in having me for a sincere, friendly, and quick-sighted monitor. Nothing will escape me; I shall pry for your defects, in order to correct them, as curiously as I shall seek for your perfections, in order to applaud and reward

ward them; with th[illegible]fference only, that I ſhall publicly mention the [illegible]ter, and never hint at the former, but in a lette[illegible] to, or a *tête à tête* with you. I will never put you out of countenance before company; and I hope you will never give me reaſon to be out of countenance for you, as any one of the above-mentioned defects would make me. *Prætor non curat de minimis*, was a maxim in the Roman law; for cauſes only of a certain value were tried by him; but there were inferior juriſdictions, that took cognizance of the ſmalleſt. Now I ſhall try you, not only as a Prætor in the greateſt, but as Cenſor in leſſer, and as the loweſt magiſtrate in the leaſt caſes.

I have this moment received Mr. Harte's letter of the 1ſt November, new ſtyle; by which I am very glad to find that he thinks of moving towards Paris, the end of this month, which looks as if his leg were better; beſides, in my opinion, you both of you only loſe time at Montpellier; he would find better advice, and you better company, at Paris. In the mean time, I hope you go into the beſt company there is at Montpellier, and there always is ſome at the Intendant's or the Commandant's. You will have had full time to have learned, *les petites chanſons Languedociennes*, which are exceeding pretty ones, both words and tunes. I remember, when I was in thoſe parts, I was ſurpriſed at the difference which [illegible] found between the people on one ſide, and thoſe on the other ſide of the Rhône. The *Provençeaux* were, in general, ſurly, ill-bred, ugly, and ſwarthy: the



Langue-

Languedociens the very reverſe; a chearful, well-bred, handſome people. Adieu! Yours moſt affectionately.

P. S. Upon reflection, I direct this letter to Paris; I think you muſt have left Montpellier before it could arrive there.

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## LETTER CCIV.

London, Nov. the 19th, O. S. 1750.

MY DEAR FRIEND,

I WAS very glad to find, by your letter of the 12th, N. S. that you had informed yourſelf ſo well of the ſtate of the French marine at Toulon, and of the commerce at Marſeilles: they are objects that deſerve the enquiry and attention of every man, who intends to be concerned in public affairs. The French are now wiſely attentive to both; their commerce is incredibly increaſed, within theſe laſt thirty years: they have beaten us out of great part of our Levant trade: their Eaſt-India trade has greatly affected ours: and, in the Weſt Indies, their Martinico eſtabliſhment ſupplies, not only France itſelf, but the greateſt part of Europe, with ſugars: whereas our iſla[nds,] as Jamaica, Barbadoes, and the Leeward, have now no other market for theirs but England. New France, or Canada, has alſo greatly leſſened our fur and ſkin trade. It is true (as you ſay) that

we

we have no treaty of commerce ſubſiſting (I do not ſay *with Marſeilles*) but with France. There was a treaty of commerce made, between England and France, immediately after the treaty of Utrecht; but the whole treaty was conditional, and to depend upon the Parliament's enacting certain things, which were ſtipulated in two of the articles: the Parliament, after a very famous debate, would not do it; ſo the treaty fell to the ground: however the out-lines of that treaty are, by mutual and tacit conſent, the general rules of our preſent commerce with France. It is true too, that our commodities, which go to France, muſt go in our bottoms; the French having imitated, in many reſpects, our famous Act of Navigation, as it is commonly called. This act was made in the year 1652, in the Parliament held by Oliver Cromwell. It forbids all foreign ſhips to bring into England any merchandize or commodities whatſoever, that were not of the growth and produce of that country to which thoſe ſhips belonged, under penalty of the forfeiture of ſuch ſhips. This act was particularly levelled at the Dutch; who were, at that time, the carriers of almoſt all Europe, and got immenſely by freight. Upon this principle, of the advantages ariſing from freight, there is a proviſion in the ſame act, that even the growth and produce of our own colonies in America ſhall not be carried from th[illegible] to any other country in Europe; without firſt touching in England; but this clauſe has lately been repealed, in the inſtances of ſome periſhable com-

modities,

modities, ſuch as rice, &c. which are allowed to be carried directly from our American colonies to other countries. The act alſo provides, that two thirds, I think, of thoſe who navigate the ſaid ſhips, ſhall be Britiſh ſubjects. There is an excellent, and little book, written by the famous Monſieur Huet Eveque d'Avranches, *ſur le commerce des anciens*, which is very well worth your reading, and very ſoon read. It will give you a clear notion of the riſe and progreſs of commerce. There are many other books, which take up the hiſtory of commerce where Monſieur d'Avranches leaves it, and bring it down to theſe times: I adviſe you to read ſome of them with care; commerce being a very eſſential part of political knowledge in every country; but more particularly in this, which owes all its riches and power to it.

I come now to another part of your letter; which is the orthography, if I may call bad ſpelling *orthography*. You ſpell induce, *enduce*; and, grandeur, you ſpell grand*ure*; two faults, of which few of my houſe-maids would have been guilty.

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according to the orthography of the times. Some words are indeed doubtful, being ſpelled differently by different authors of equal authority; but thoſe are few; and in thoſe caſes every man has his option, becauſe he may plead his authority either way; but, where there is but one right way, as in the two words above-mentioned, it is unpardonable, and ridiculous, for a gentleman to miſs it: even a woman of a tolerable education, would deſpiſe, and laugh at a lover, who ſhould ſend her an ill-ſpelled *billet-doux*. I fear, and ſuſpect, that you have taken it into your head, in moſt caſes, that the Matter is all, and the Manner little or nothing. If you have, undeceive yourſelf, and be convinced, that, in every thing, the Manner is full as important as the Matter. If you ſpeak the ſenſe of an angel, in bad words, and with a diſagreeable utterance, nobody will hear you twice, who can help it. If you write epiſtles as well as Cicero; but in a very bad [illegible] and very ill ſpelled, whoever receives, will laugh at them; and if you had the figure of Adonis, with an awkward air and motions, it will diſguſt

pleaſing. Study Manner theref

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your manners noble and eaſy, your air and addreſs engaging; in ſhort, whether you are a gentleman, a man of faſhion, and fit to keep good company, or not; for, till I am ſatisfied in theſe particulars, you and I muſt by no means meet; I could not poſſibly ſtand it. It is in your power to become all this at Paris, if you pleaſe. Conſult with Lady Hervey and Madame Monconſeil upon all theſe matters; and they will ſpeak to you, and adviſe you freely. Tell them, that *biſogna compatire ancora*, that you are utterly new in the world, that you are deſirous to form yourſelf, that you beg they will reprove, adviſe, and correct you, that you know that none can do it ſo well; and that you will implicitly follow their directions. This, together with your careful obſervation of the manners of the beſt company, will really form you.

Abbé Guaſco, a friend of mine, will come to you, as ſoon as he knows of your arrival at Paris; he is well received in the beſt companies there, and will introduce you to them. He will be deſirous to do you any ſervice he can; he is active and curious, and can give you information upon moſt things. He is a ſort of *complaiſant* of the Preſident Monteſquieu, to whom you have a letter.

I imagine, that this letter will not wait for you very long at Paris, where I reckon you will be in about a fortnight. Adieu.

## LETTER CCV.

A Londres, le 24 Decembre, V. S. 1750.

MON CHER AMI,

VOUS voila à la fin Pariſien, et il faut s'adreſſer à un Pariſien en François. Vous voudrez bien auſſi me répondre de même, puiſque je ſerai bien aiſe de voir à quel point vous poſſedez l'elégance, la délicateſſe, et l'ortographe de cette langue qui eſt devenue pour ainſi dire la langue univerſelle de l'Europe. On m'aſſure que vous la parlez fort bien, mais il y a bien et bien. Et tel paſſera pour la bien parler hors de Paris, qui paſſeroit lui-même pour Gaulois à Paris. Dans ce Païs des modes, le langage même a la ſienne, et qui change preſqu' auſſi ſouvent que celle des habits.

*L'affecté*, *le précieux*, *le néologique*, y ſont trop à la mode d'aujourd'hui. Connoiſſez les, remarquez les, et parlez les même, à la bonne heure, mais ne vous en laiſſez pas infecter : l'eſprit auſſi a ſa mode, et actuellement à Paris, c'eſt la mode d'en avoir en dépit même de Minerve ; tout le monde court après l'eſprit, qui par paranthèſe ne ſe laiſſe jamais attraper ; s'il ne ſe préſente pas on a beau courir. Mais malheureuſement pour ceux qui courent après ils attrapent quelque choſe qu'ils prennent pour de l'eſprit, et qu'ils donnent pour tel. C'eſt t[illegible] plus la bonne fortune d'Ixion, c'eſt une vapeur qu'ils embraſſent, au lieu de la déeſſe qu'ils pourſuivent. De cette erreur réſultent ces beaux ſentimens qu'on n'a

n'a jamais ... pensées fausses que la nature n'a jam... ces expressions entortillées et obscures, ... qu'on n'entend point, mais qu'on ne ... déchiffrer ni deviner. C'est de tous ces ingrédiens que sont composés les deux tiers des nouveaux livres François qui paroissent. C'est la nouvelle cuisine du Parnasse, ou l'alambic travaille au lieu du pot et de la broche, et où les quintessences et les extraits dominent. N.B. Le sel Attique en est banni.

Il vous faudra bien de tems en tems manger de cette nouvelle cuisine. Mais ne vous y laissez pas corrompre le gout. Et quand vous voudrez donner à manger à votre tour, étudiez la bonne vieille cuisine du tems de Louïs quatorze. Il y avoit alors des chefs admirables, comme Corneille, Boileau, Racine, et la Fontaine. Tout ce qu'ils apprétoient étoit simple, sain, et solide. Sans métaphore, ne ... z pas éblouir par le faux brillant, le ... s antithéses à la mode; mais servez vous ... re propre bon sens, et appellez les anciens à vot... secours, ... ous en garantir. D'un autre côté, ne vous m...quez pas de ceux, qui s'y sont laissés séduire; vous êtes encore trop jeune pour faire le critique, et pour vous ériger en vengeur sévére du bon sens lézé. Seulement ne vous laissez pas pervertir, mais ne songez pas à convertir ... autres. Laissez les jouïr tranquillement de leu... erreurs dans le gout, comme dans la religion. Le ... t en France a depuis un siecle et demi, eu bien du haut et du bas, aussi bien que la France même. Le bon gout commença



seulement

ſeulement ... faire jour, ... ne dis pas de Louis treize, mais ... helieu, et fut encore épuré ſous ... orze, grand Roi au moins, s'il n'é... homme. Corneille étoit le reſtaurateur d... ai, et le fondateur du théatre François ; ſe reſſentant toujours un peu des *Concetti* des Italiens et des *Agudeze* des Eſpagnols ; témoin les épigrammes qu'il fait débiter à Chiméne dans tout l'excès de ſa douleur.

Mais avant ſon tems, les Troubadours, et les Romanciers étoient autant de fous, qui trouvoient des ſots pour les admirer. Vers la fin du regne du Cardinal de Richelieu, et au commencement de celui de Louïs quatorze, l'Hôtel de Rambouillet étoit le Temple du Gout, mais d'un gout pas encore tout à fait épuré. C'étoit plu-tot un laboratoire d'eſprit, ou l'on donnoit la torture au bon ſens, pour en tirer un ... ſubtile. Voiture y travailloit, et ſuoit ... gouttes pour faire de l'eſprit. Mais ... et Moliere fixérent le gout du vrai ; en ... des Scudery et des Calprenédes, &c. Ils déconfirent et mirent en fuite les Artamenes, les ... les Oroondates, et tous ces héros de Romans, ... valoient pourtant chacun ſeul, un armée. Ces fous chercherent dans les bibliotheques un azyle qu'on leur refuſa ; et ils n'en trouverent que dans quelques ruelles. Je vous ... ourtant de lire un tome de Cléopatre et un ... , ſans quoi il vous ſera impoſſible de vous ... une idée de ces extravagances ; mais Dieu vous garde d'aller juſqu'au douziéme.

Le gout reſta pur et vrai pendant preſque tout le regne

regne de Louïs quatorze, et jusqu'à ce qu'un très beau genie y donna, (mais sans le vouloir) quelque atteinte. C'étoit Monsieur de Fontenelle, qui avec tout l'esprit du monde, et un grand sçavoir, sacrifioit peutêtre un peu trop aux graces, dont il étoit le nourisson, et l'éléve favori. Admiré avec raison, on voulut l'imiter, mais malheureusement pour le siecle l'auteur des Pastorales, de l'Histoire des Oracles, et du theatre François, trouva moins d'imitateurs, que le Chevalier d'Her ne trouva de singes. Contrefait depuis, par mille auteurs, il n'a pas été imité que je sçache par un seul.

A l'heure qu'il est, l'empire du vrai gout ne me paroit pas trop bien affermi en France ; il subsiste à la verité, mais il est déchiré par des partis ; il y a le parti des petits maitres, celui des caillettes, celui des fades auteurs dont les ouvrages sont, *verba et voces et præterea nihil*, et enfin un parti nombreux et fort à la mode, d'auteurs qui débitent dans un galimatias metaphysique leurs faux raffinemens, sur les mouvemens et les sentimens *de l'ame, du cœur, et de l'esprit.*

Ne vous en laissez pas imposer par la mode ; ni par des cliques que vous pourrez fréquenter ; mais essaïez toutes ces différentes espéces, avant que de les reçevoir en païement au coin du bon sens et de la raison ; et soïez bien persuadé que, *rien n'est beau que le vrai.* Tout brillant qui ne résulte pas de la solidité et de la justesse de la pensée, n'est qu'un faux brillant. Le mot Italien sur le diamant est bien vrai à cet égard, *quanto più sodezza, tanto più splendore.*

Tout ceci n'empéche pas que vous ne deviez vous conformer extérieurement aux modes et aux tons des différentes compagnies ou vous vous trouverez. Parlez epigrammes avec les petits maitres, ſentimens faux avec les caillettes, et galimatias avec les beaux eſprits par état. A la bonne heure; à votre age, ce n'eſt pas à vous à donner le ton à la compagnie, mais au contraire à le prendre. Examinez bien pourtant, et peſez tout cela en vous même; diſtinguez bien le faux du vrai, et ne prenez pas le clinquant du Taſſe pour l'or de Virgile.

Vous trouverez en meme tems à Paris, des auteurs, et des compagnies très ſolides. Vous n'entendrez point des fadaiſes, du précieux, du guindé, chez Madame de Monconſeil, ni aux hôtels de Matignon et de Coigny, ou elle vous préſentera; le Preſident Monteſquieu ne vous parlera pas *pointes*. Son livre de l'Eſprit des Loix écrit en langue vulgaire, vous plaira, et vous inſtruira également.

Fréquentez le théatre quand on y jouera les piéces de Corneille, de Racine, et de Moliere, ou il n'y a que du naturel et du vrai. Je ne prétends pas par la donner l'excluſion à pluſieurs piéces modernes qui ſont admirables, et en dernier lieu, Cénie, piéce pleine de ſentimens, mais de ſentimens vrais, naturels, et dans leſquels on ſe reconnoit. Voulez vous connoitre les caractéres du jour, liſez les ouvrages de Crébillon le fils, et de Marivaux. Le premier eſt un peintre excellent; le ſecond a beaucoup étudié et connoit bien le cœur, peut-être même un peu trop. Les égaremens du cœur et de l'eſprit par Crebillon

eſt

es un livre excellent dans ce ge . . . . sont bien marqu- il vous amusera infinimen . . ne vous sera pas in . L'Histoire Japonoise de Tanzaï, et de Neadarné, du même auteur, est une aimable extravagance, et parsemée de refléxions très justes; enfin vous trouverez bien à Paris de quoi vous former un gout sur et juste, pourvu que vous ne preniez pas le change.

Comme je vous laisse sur votre bonne foi à Paris sans surveillant, je me flatte que vous n'abuserez pas de ma confiance. Je ne demande pas que vous soïez Capucin; bien au contraire, je vous recommande les plaisirs, mais j'éxige que ce soïent les plaisirs d'un honnête homme. Ces plaisirs la donnent du brillant au caractére d'un jeune homme; mais la débauche avilit et dégrade. J'aurai des relations très vraïes et détaillées de votre conduite, et selon ces relations je serai plus, ou moins, ou point du tout, à vous. Adieu.

P. S. Ecrivez moi sans faute une fois la semaine, et répondez à celle-ci en François. Faufilez vous tant que vous le pourrez chez les ministres étrangers. C'est voïager en differens endroits sans changer de place. Parlez Italien à tous les Italiens, et Allemand à tous les Allemands que vous trouverez, pour entretenir ces deux langues.

Je vous souhaite, mon cher, autant de nouvelles années que vous mériterez, et pas une de plus. Mais puissiez vous en mériter un grand nombre!

TRANS-

## TRANSLATION.

London, December the 24th, 1750.

MY DEAR FRIEND,

AT length you are become a Parisian, and consequently must be addressed in French; you will also answer me in the same language, that I may be able to judge of the degree in which you possess the elegancy, the delicacy, and the orthography of that language, which is, in a manner, become the universal one of Europe. I am assured that you speak it well; but in that well there are gradations. He, who in the provinces might be reckoned to speak correctly, would at Paris be looked upon as an ancient Gaul. In that country of mode, even language is subservient to fashion, which varies almost as often as their clothes.

The *affected*, the *refined*, the *neological, or new and fashionable style*, are at present too much in vogue at Paris. Know, observe, and occasionally converse (if you please) according to these different styles; but do not let your taste be infected by them. Wit too is there subservient to fashion; and actually, at Paris, one must have wit, even in despite of Minerva. Every body runs after it; although, if it does not come naturally, and of itself, it never can be overtaken. But, unfortunately for those who pursue, they seize upon what they take for wit, and endeavour to pass it for such upon others. This is, at best, the lot of Ixion, who embraced a cloud instead of the

the Goddefs he pu…ied. …hich never exifted, falfe and unnatural …s, obfcure and far-fought expreffions, not only unintelligib…, but which it is even impoffible to decypher, or to guefs at, are all the confequences of this error; and two thirds of the new French books which now appear, are made up of thofe ingredients. It is the new cookery of Parnaffus, in which the ftill is employed inftead of the pot and the fpit, and where quinteffences and extracts are chiefly ufed. N.B. The Attic falt is profcribed.

You will now and then be obliged to eat of this new cookery, but do not fuffer your tafte to be corrupted by it. And when you, in your turn, are defirous of treating others, take the good old cookery of Lewis the fourteenth's reign for your rule. There were at that time admirable head cooks, fuch as Corneille, Boileau, Racine, and la Fontaine. Whatever they prepared was fimple, wholefome, and folid. —But, laying afide all metaphors, do not fuffer yourfelf to be dazzled by falfe brilliancy, by unnatural expreffions, nor by thofe Antithefes fo much in fafhion: as a protection againft fuch innovations, have recourfe to your own good fenfe, and to the ancient authors. On the other hand, do not laugh at thofe who give into fuch errors; you are as yet too young to act the critic, or to ftand forth a fevere avenger of the violated rights of good fenfe. Content yourfelf with not being perverted, but do not think of converting others; let them quietly enjoy their errors in tafte, as well as in religion. Within the

course ... and a ... lf, taste in France has (as well ... at kingdom itself) undergone many vicissitudes. Under the reign of (I do not say) Lewis the thirteenth, but of Cardinal de Richelieu, good taste first began to make its way. It was refined under that of Lewis the fourteenth; a great king at least, if not a great man. Corneille was the restorer of true taste, and the founder of the French theatre; although rather inclined to the Italian *Concetti*, and the Spanish *Agudeze*. Witness those epigrams which he makes Chimene utter in the greatest excess of grief.

Before his time that kind of itinerant authors called *Troubadours*, or *Romanciers*, was a species of madmen, who attracted the admiration of fools. Towards the end of Cardinal de Richelieu's reign, and the beginning of Lewis the fourteenth's, the Temple of Taste was established at the *hôtel* of Rambouillet; but that taste was not judiciously refined: this Temple of Taste might more properly have been named, a Laboratory of Wit, where good sense was put to the torture, in order to extract from it the most subtil essence. There it was, that Voiture laboured hard, and incessantly, to create wit. At length Boileau and Moliere fixed the standard of true taste. In spite of the Scudery's, the Calprenede's, *&c.* they defeated and put to flight *Artamenes*, *Juba*, *Oroondates*, and all those heroes of romance who were notwithstanding (each of them) as good as a whole army. Those madmen then endeavoured to obtain an asylum in libraries; this they could not accomplish,

pliſh, but were under a neceſſity of taking ſhelter in the chambers of ſome few ladies. I would have you read one volume of Cleopatra, and one of Clelia, it will otherwiſe be impoſſible for you to form any idea of the extravagancies they contain: but God keep you from ever perſevering to the twelfth.

During almoſt the whole reign of Lewis the fourteenth true taſte remained in its purity, until it received ſome hurt, although undeſignedly, from a very fine genius, I mean Monſieur de Fontenelle; who with the greateſt ſenſe, and moſt ſolid learning, ſacrificed rather too much to the Graces, whoſe moſt favourite child and pupil he was. Admired with reaſon, others tried to imitate him: but unfortunately for us, the author of the Paſtorals, of the Hiſtory of Oracles, and of the French Theatre, found fewer imitators, than the Chevalier d'Her did mimics. He has ſince been taken off by a thouſand authors; but never really imitated by any one that I know of.

At this time, the ſeat of true taſte in France ſeems to me not well eſtabliſhed. It exiſts, but torn by factions. There is one party of *petits maitres*, one of half-learned women, another of inſipid authors, whoſe works are *verba et voces et præterea nihil*; and, in ſhort, a numerous and very faſhionable party of writers, who, in a metaphyſical jumble, introduce their falſe and ſubtil reaſonings, upon the movements, and the ſentiments of *the ſoul, the heart*, and *the mind.*

Do not let yourſelf be overpowered by faſhion, nor by particular ſets of people, with whom you may

may be connected; but try all the different coins, before you receive any in payment. Let your own good ſenſe and reaſon judge of the value of each; and be perſuaded, that *nothing can be beautiful unleſs true.* Whatever brilliancy is not the reſult of the ſolidity and juſtneſs of a thought, is but a falſe glare. The Italian ſaying upon a diamond, is equally juſt with regard to thoughts, *Quanto più ſodezza, tanto più ſplendore.*

All this ought not to hinder you from conforming externally to the modes and tones of the different companies in which you may chance to be. With the *petits maitres* ſpeak epigrams, falſe ſentiments with frivolous women; and a mixture of all theſe together, with profeſſed *beaux eſprits.* I would have you do ſo; for, at your age, you ought not to aim at changing the tone of the company, but conform to it. Examine well, however; weigh all maturely within yourſelf; and do not miſtake the tinſel of Taſſo, for the gold of Virgil.

You will find at Paris good authors, and circles diſtinguiſhed by the ſolidity of their reaſoning. You will never hear *trifling, affected,* and far-ſought converſations, at Madame de Monconſeil's, nor at the hôtels of Matignon and Coigni, where ſhe will introduce you. The Preſident Monteſquieu will not ſpeak to you in the epigrammatic ſtyle. His book, the Spirit of the Laws, written in the vulgar tongue, will equally pleaſe and inſtruct you.

Frequent the theatre, whenever Corneille, Racine, and Moliere's pieces are played. They are accord-

ing

ing to nature, and to truth. I do not mean by this to give an exclusion to several admirable modern plays, particularly Cénie*, replete with sentiments that are true, ... and applicable to one's self. If you chuse to know the characters of people, now in fashion, read Crébillon the younger, and Marivaux's works. The former is a most excellent painter; the latter has studied, and knows the human heart, perhaps too well. Crébillon's *Egaremens du Cœur et de l'Esprit* is an excellent work in its kind; it will be of infinite amusement to you, and not totally useless. The Japanese history of Tanzaï and Neadarné, by the same author, is an amiable extravagancy, interspersed with the most just reflections. In short, provided you do not mistake the objects of your attention, you will find matter at Paris to form a good and true taste.

As I shall let you remain at Paris, without any person to direct your conduct, I flatter myself, that you will not make a bad use of the confidence I repose in you. I do not require that you should lead the life of a capuchin friar; quite the contrary: I recommend pleasures to you; but I expect that they shall be the pleasures of a gentleman. Those add brilliancy to a young man's character; but debauchery vilifies and degrades it. I shall have very true and exact accounts of your conduct; and according to the informations I receive, shall be more, or less, or not at all yours. Adieu.

* Imitated in English by Mr. Francis, in a play called Eugenia.

P. S.

P. S. Do not omit writing to me once a week; and let your answers to this letter be in French. Connect yourself as much as possible with the foreign Ministers, which is properly travelling into different countries, without going from one place. Speak Italian to all the Italians, and German to all the Germans you meet, in order not to forget those two languages.

I wish you, my dear friend, as many happy new-years as you deserve, and not one more.—May you deserve a great number!

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# LETTER CCVI.

London, January the 3d, O. S. 1751.

MY DEAR FRIEND,

BY your letter of the 5th, N. S. I find that your *début* at Paris has been a good one; you entered into good company, and I dare say you will not sink into bad. Frequent the houses where you have been once invited, and have none of that shyness which makes most of your countrymen strangers, where they might be intimate and domestic if they pleased. Wherever you have a general invitation to sup when you please, profit of it with decency, and go every now and then. Lord Albemarle will, I am sure, be extremely kind to you; but his house is only a dinner house; and, as I am informed, frequented by no French people. Should

he happen to employ you in his bureau, which I much doubt, you must write a better hand than your common one, or you will get no great credit by your manuscripts; for your hand is at present an illiberal one, it is neither a hand of business, nor of a gentleman; but the hand of a school-boy writing his exercise, which he hopes will never be read.

Madame de Monconseil gives me a favourable account of you, and so do Marquis de Matignon, and Madame du Boccage; they all say that you desire to please, and consequently promise me that you will: and they judge right; for whoever really desires to please, and has (as you now have) the means of learning how, certainly will please: and that is the great point of life; it makes all other things easy. Whenever you are with Madame de Monconseil, Madame du Boccage, or other women of fashion, with whom you are tolerably free, say frankly and naturally, * *Je n'ai point d' usage du monde, j'y suis encore bien neuf, je souhaiterois ardemment de plaire, mais je ne sçais gueres comment m'y prendre; aïez la bonté, Madame, de me faire part de votre secret de plaire à tout le monde. J'en ferai ma fortune, et il vous en restera pourtant toujours, plus qu'il ne vous en faut.* When, in consequence of this request, they shall tell you of any little error, awkwardness, or impropriety,

* "I know little of the world, I am quite a novice in it; "and although very desirous of pleasing, I am at a loss for the "means. Be so good, Madam, as to let me into your secret "of pleasing every body. I shall owe my success to it, and "you will always have more than falls to your share."

you ſhould not only feel, but expreſs the warmeſt acknowledgment. Though nature ſhould ſuffer, and ſhe will at firſt hearing them; tell them, * *Que la critique la plus ſevere, eſt à votre égard la preuve la plus marquée de leur amitié.* Madame du Boccage tells me particularly to inform you, † *Qu'il me fera toujours plaiſir et honneur de me venir voir; il eſt vrai qu'à ſon age le plaiſir de cauſer eſt froid, mais je tacherai de lui faire faire connoiſſance avec des jeunes gens, &c.* Make uſe of this invitation, and as you live in a manner next door to her, ſtep in and out there frequently. Monſieur du Boccage will go with you, he tells me, with great pleaſure, to the plays, and point out to you whatever deſerves your knowing there. This is worth your acceptance too, he has a very good taſte. I have not yet heard from Lady Hervey upon your ſubject, but as you inform me that you have already ſupped with her once, I look upon you as adopted by her: conſult her in all your little matters; tell her any difficulties that may occur to you; aſk her what you ſhould do or ſay, in ſuch or ſuch caſes; ſhe has *l'uſage du monde en perfection*, and will help you to acquire it. Madame de Berkenrode *eſt paitrie de graces*, and your quotation is very applicable to her. You may be

* "That you will look upon the moſt ſevere criticiſms as "the greateſt proof of their friendſhip.

† "I ſhall always receive the honour of his viſits with pleaſure: it is true, that at his age the pleaſures of converſation are cold; but I will endeavour to bring him acquainted with young people, &c."

4 there,

there, I dare ſay, as often as you pleaſe, and I would adviſe you to ſup there once a week.

You ſay, very juſtly, that as Mr. Harte is leaving you, you ſhall want advice more than ever; you ſhall never want mine; and as you have already had ſo much of it, I muſt rather repeat, than add to what I have already given you: but that I will do, and add to it occaſionally, as circumſtances may require. At preſent, I ſhall only remind you of your two great objects, which you ſhould always attend to: they are Parliament and Foreign affairs. With regard to the former, you can do nothing, while abroad, but attend carefully to the purity, correctneſs, and elegancy of your diction; the clearneſs and gracefulneſs of your utterance, in whatever language you ſpeak. As for the parliamentary knowledge, I will take care of that, when you come home. With regard to foreign affairs, every thing you do abroad may and ought to tend that way. Your reading ſhould be chiefly hiſtorical; I do not mean of remote, dark, and fabulous hiſtory, ſtill leſs of jimcrack natural hiſtory of foſſils, minerals,

but I mean the uſeful, political, and

of Europe, for theſe laſt three

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knowledge, is a great

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*nie.* In that view,

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to attend. It

ſeems

ſeems ridiculous to tell you, but it is moſt certainly true, that your dancing-maſter is at this time the man in all Europe of the greateſt importance to you. You muſt dance well, in order to ſit, ſtand, and walk well; and you muſt do all theſe well, in order to pleaſe. What with your exerciſes, ſome reading, and a great deal of company, your day is, I confeſs, extremely taken up; but the day, if well employed, is long enough for every thing, and I am ſure you will not ſlattern away one moment of it in inaction. At your age people have ſtrong and active ſpirits, alacrity and vivacity in all they do; are *impigri*, indefatigable, and quick. The difference is, that a young fellow of parts exerts all thoſe happy diſpoſitions in the purſuit of proper objects; endeavours to excel in the ſolid, and in the ſhowiſh parts of life: whereas a ſilly puppy, or a dull rogue, throws away all his youth and ſpirits upon trifles, when he is ſerious, or upon diſgraceful vices, while he aims at pleaſures. This, I am ſure, will not be your caſe; your good ſenſe and your good conduct hitherto, are your guarantees with me for the future. Continue only at Paris
begun, and your ſtay there wi
have always wiſhed you to
our nature permits. an

Adieu, my dear; n
week, not as to a f
friend. mar

## LETTER CCVII.

London, Jan. the 14th, O. S. 1751.

MY DEAR FRIEND,

AMONG the many good things Mr. Harte has told me of you, two in particular gave me great pleaſure. The firſt, that you are exceedingly careful and jealous of the dignity of your character: that is the ſure and ſolid foundation upon which you muſt both ſtand and riſe. A man's moral character is a more delicate thing, than a woman's reputation of chaſtity. A ſlip or two may poſſibly be forgiven her, and her character may be clarified by ſubſequent and continued good conduct: but a man's moral character once tainted is irreparably deſtroyed. The ſecond was, that you had acquired a moſt correct and extenſive knowledge of foreign affairs, ſuch as the hiſtory, the treaties, and the forms of government of the ſeveral countries of Europe. This ſort of knowledge, little attended to here, will make you not only uſeful, but neceſſary, in your future deſtination, and carry you very far. He added, that you wanted from hence ſome books relative to our laws and conſtitution, our colonies, and our commerce; of which you know leſs than of thoſe of any other part of Europe. I will ſend you what ſhort books I can find of that ſort, to give you a general notion of thoſe things, but you cannot have time to go into their depths at preſent, you cannot now engage with new folios;

you and I will refer the conftitutional part of th country to our meeting here, when we will enter ferioufly into it, and read the neceffary books together. In the mean time, go on in the courfe you are in, of foreign matters; converfe with Minifters and others of every country, watch the tranfactions of every Court, and endeavour to trace them up to their fource. This, with your phyfics, your geometry, and your exercifes, will be all that you can poffibly have time for at Paris; for you muft allow a great deal for company and pleafures: it is they that muft give you thofe manners, that addrefs, that *tournure* of the *beau monde*, which will qualify you for your future deftination. You muft firft pleafe, in order to get the confidence, and confequently the fecrets of the Courts and Minifters for whom and with whom you negotiate.

I will fend you by the firft opportunity, a fhort book written by Lord Bolingbroke, under the name of Sir John Oldcaftle, containing remarks upon the Hiftory of England; which will give you a clear general notion of our conftitution, and which will ferve you, at the fame time (like all Lord Bolingbroke's works) for a model of eloquence and ftyle. I will alfo fend you Sir Jofiah Childe's little book upon trade, which may properly be called, the Commercial Grammar. He lays down the true principles of commerce, and his conclufions from them are generally very juft.

Since you turn your thoughts a little towards trade and commerce, which I am very glad you do,

I will

I will recommend a French book to you, that you will easily get at Paris, and which I take to be the best book in the world of that kind; I mean the *Dictionaire de Commerce de Savary*, in three volumes in folio; where you will find every thing that relates to trade, commerce, specie, exchange, *&c.* most clearly stated; and not only relative to France, but to the whole world. You will easily suppose, that I do not advise you to read such a book *tout de suite*; but I only mean that you should have it at hand to have recourse to occasionally.

With this great stock of both useful and ornamental knowledge, which you have already acquired, and which, by your application and industry, you are daily increasing, you will lay such a solid foundation of future figure and fortune, that, if you compleat it by all the accomplishments of manners, graces, *&c.* I know nothing which you may not aim at, and, in time, hope for. Your great point at present at Paris, to which all other considerations must give way, is to become intirely a man of fashion; to be well bred without ceremony, easy without negligence, steady and intrepid with modesty, genteel without affectation, insinuating without meanness, chearful without being noisy, frank without indiscretion, and secret without mysteriousness; to know the proper time and place for whatever you say or do, and to do it with an air of condition: all this is not so soon nor so easily learned as people imagine, but requires observation and time. The world is an immense folio, which de-

mands a great deal of time and attention to be read and underſtood as it ought to be: you have not yet read above four or five pages of it; and you will have but barely time to dip now and then in other leſs important books.

Lord Albemarle has (I know) wrote to a friend of his here, that you do not frequent him ſo much as he expected and deſired; that he fears ſomebody or other has given you wrong impreſſions of him; and that I may poſſibly think, from your being ſeldom at his houſe, that he has been wanting in his attentions to you. I told the perſon who told me this, that, on the contrary, you ſeemed, by your letters, to me, to be extremely pleaſed with Lord Albemarle's behaviour to you; but that you were obliged to give up dining abroad, during your courſe of experimental philoſophy. I gueſſed the true reaſon, which I believe was, that, as no French people frequent his houſe, you rather choſe to dine at other places; where you were likely to meet with better company than your countrymen; and you were in the right of it. However, I would have you ſhow no ſhyneſs to Lord Albemarle, but go to him, and dine with him oftener than it may be you would wiſh; for the ſake of having him ſpeak well of you here when he returns. He is a good deal in faſhion here, and his *puffing* you (to uſe an awkward expreſſion) before you return here, will be of great uſe to you afterwards. People in general take characters, as they do moſt things, upon truſt, rather than be at the trouble of examining them themſelves; and the deciſions of four

or

or five fashionable p[illegible] in every place, are final, more particularly with [illegible] to characters, which all can hear, and but [illegible] of. Do not mention the least of this to any mortal, and take care that Lord Albemarle do not suspect that you know any thing of the matter.

Lord Huntingdon and Lord Stormont are, I hear, arrived at Paris; you have, doubtless, seen them. Lord Stormont is well spoken of here; however, in your connections, if you form any with them, show rather a preference to Lord Huntingdon, for reasons which you will easily guess.

Mr. Harte goes this week to Cornwall, to take possession of his living; he has been installed at Windsor: he will return hither in about a month, when your literary correspondence with him will be regularly carried on. Your mutual concern at parting was a good sign for both.

I have this moment received good accounts of you from Paris. Go on, *vous êtes en bon train.* Adieu.

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## LETTER CCVIII.

London, Jan. the 21st, O. S. 1751.

MY DEAR FRIEND,

IN all my letters from Paris, I have the pleasure of finding, among many other good things, your docility mentioned with emphasis: this is the sure way of improving in those things, which you only want.

want. It is true, they are little; but it is as true too that they are neceſſary things. As they are mere matters of uſage and mode, it is no diſgrace for any body of your age to be ignorant of them; and the moſt compendious way of learning them is, fairly to avow your ignorance, and to conſult thoſe who, from long uſage and experience, know them beſt. Good ſenſe, and good nature, ſuggeſt civility in general; but, in good-breeding, there are a thouſand little delicacies, which are eſtabliſhed only by cuſtom; and it is theſe little elegancies of manners, which diſtinguiſh a courtier, and a man of faſhion, from the vulgar. I am aſſured, by different people, that your air is already much improved; and one of my correſpondents makes you the true French compliment of ſaying, *J'oſe vous promettre qu'il ſera bientôt comme un de nous autres.* However unbecoming this ſpeech may be in the mouth of a Frenchman, I am very glad that they think it applicable to you; for I would have you not only adopt, but rival, the beſt manners and uſages of the place you are at, be they what they will; that is the verſatility of manners, which is ſo uſeful in the courſe of the world. Chuſe your models well at Paris; and then rival them in their own way. There are faſhionable words, phraſes, and even geſtures at Paris; which are called *du bon ton*; not to mention *certaines petites politeſſes et attentions, qui ne ſont rien en elles mêmes*, which faſhion has rendered neceſſary. Make yourſelf maſter of all theſe things; and to ſuch a degree as to make the French ſay, *qu'on diroit que c'eſt un François*; and when here-

after

after you shall be at other the same thing there; and conform to the manners and usage of the place; that is what French themselves are not apt to do: wherever they go, they retain their own manners, as thinking them the best; but, granting them to be so, they are still in the wrong, not to conform to those of the place. One would desire to please, wherever one is; and nothing is more innocently flattering, than an approbation, and an imitation of the people one converses with.

I hope your colleges with Marcel go on prosperously. In those ridiculous, though, at the same time, really important lectures, pray attend; and desire your Professor also to attend more particularly to the chapter of the arms. It is they that decide a man's being genteel or otherwise, more than any other part of the body, A twist, or stiffness in the wrist, will make any man in Europe look awkward. The next thing to be attended to, is your coming into a room, and presenting yourself to a company. This gives the first impression; and the first impression is often a lasting one. Therefore, pray desire Professor Marcel to make you come in and go out of his room frequently, and in the supposition of different companies being there; such as ministers, women, mixed companies, &c. Those who present themselves well, have a certain dignity in their air: which, without the least seeming mixture of pride, at once engages, and is respected.

I should not so often repeat, nor so long dwell upon such trifles, with any body that had less solid and

valuable

valua knowyou have. Frivolous people attend to s, *par préférence*; they know nothing else; fear with you is, that, from knowing better things, you should despise these too much, and think them of much less consequence than they really are; for they are of a great deal, and more especially to you.

Pleasing, and governing women, may, in time, be of great service to you. They often please and govern others. *A propos*; are you in love with Madame de Berkenrode still, or has some other taken her place in your affections? I take it for granted, that *quæ te cumque domat Venus, non erubescendis adurit ignibus. Un arrangement honnête sied bien à un galant homme.* In that case I recommend to you the utmost discretion, and the profoundest silence. Bragging of, hinting at, intimating, or even affectedly disclaiming and denying such an *arrangement*, will equally discredit you among men and women. An unaffected silence upon that subject is the only true medium.

In your commerce with women, and indeed with men too, *une certaine douceur* is particularly engaging; it is that which constitutes that character, which the French talk of so much, and so justly value; I mean *l'aimable*. This *douceur* is not so easily described as felt. It is the compound result of different things: a complaisance, a flexibility, but not a servility of manners: an air of softness in the countenance, gesture, and expression; equally, whether you concur, or differ with the person you converse with.

with. Obſerve thoſe carefully, who have that *douceur*, which charms you and others; and your own good ſenſe will ſoon enable you to diſcover the different ingredients of which it is compoſed. You muſt be more particularly attentive to this *douceur*, whenever you are obliged to refuſe what is aſked of you, or to ſay what in itſelf cannot be very agreeable to thoſe to whom you ſay it. It is then the neceſſary gilding of a diſagreeable pill. *L'aimable* conſiſts in a thouſand of theſe little things aggregately. It is the *ſuavitèr in modo*, which I have ſo often recommended to you. The *reſpectable*, Mr. Harte aſſures me, you do not want, and I believe him. Study then carefully, and acquire perfectly the *aimable*, and you will have every thing.

Abbé Guaſco, who is another of your panegyriſts, writes me word, that he has taken you to dinner at Marquis de St. Germain's; where you will be welcome as often as you pleaſe, and the oftener the better. Profit of that, upon the principle of travelling in different countries, without changing places. He ſays too, that he will take you to the parliament, when any remarkable cauſe is to be tried. That is very well; go through the ſeveral chambers of the parliament, and ſee and hear what they are doing: join practice and obſervation to your theoretical knowledge of their rights and privileges. No Engliſhman has the leaſt notion of them.

I need not recommend you to go to the bottom of the conſtitutional and political knowledge of countries; for Mr. Harte tells me, that you have a peculiar

culiar turn that way, and have informed yourself most correctly of them.

I must now put some queries to you, as to a *juris publici peritus*, which I am sure you can answer me, and which I own I cannot answer myself: they are upon a subject now much talked of.

1st, Are there any particular forms requisite for the election of a King of the Romans, different from those which are necessary for the election of an Emperor? f

2dly, Is not a King of the Romans as legally elected by the votes of a majority of the electors, as by two thirds, or by the unanimity of the electors?

3dly, Is there any particular law or constitution of the Empire, that distinguishes, either in matter or in form, the election of a King of the Romans from that of an Emperor? And is not the golden bull of Charles the fourth equally the rule for both?

4thly, Were there not, at a meeting of a certain number of the electors (I have forgot when) some rules and limitations agreed upon concerning the election of a King of the Romans? and were those restrictions legal, and did they obtain the force of law?

How happy am I, my dear child, that I can apply to you for knowledge, and with a certainty of being rightly informed? It is knowledge, more than quick, flashy parts, that makes a man of business. A man who is master of his matter will, with inferior parts, be too hard in parliament, and indeed any where else, for a man of better parts, who knows his subject but super-

superficially: and if to his knowledge he joins eloquence and elocution, he must necessarily soon be at the head of that assembly; but without those two, no knowledge is sufficient.

Lord Huntingdon writes me word he has seen you, and that you have renewed your old school-acquaintance. Tell me fairly your opinion of him, and of his friend Lord Stormont; and also of the other English people of fashion you meet with. I promise you inviolable secrecy on my part. You and I must now write to each other as friends, and without the least reserve; there will for the future be a thousand things in my letters, which I would not have any mortal living but yourself see or know. Those you will easily distinguish, and neither show nor repeat; and I will do the same by you.

To come to another subject, for I have a pleasure in talking over every subject with you; How deep are you in Italian? Do you understand Ariosto, Tasso, Boccaccio, and Machiavelli? If you do, you know enough of it, and may know all the rest, by reading, when you have time. Little or no business is written in Italian, except in Italy; and if you know enough of it, to understand the few Italian letters, that may in time come in your way, and to speak Italian tolerably, to those very few Italians who speak no French, give yourself no farther trouble about that language, till you happen to have full leisure to perfect yourself in in. It is not the same with regard to German; your speaking and writing that well, will particularly distinguish you from

from every other man in England; and is, moreover, of great use to any one who is, as probably you will be, employed in the Empire. Therefore, pray cultivate it sedulously, by writing four or five lines of German every day, and by speaking it to every German you meet with.

You have now got a footing in a great many good houses at Paris, in which I advise you to make yourself domestic. This is to be done by a certain easiness of carriage, and a decent familiarity. Not by way of putting yourself upon the frivolous footing of being *sans consequence* but by doing, in some degree, the honours of the house and table, calling yourself *en badinant le galopin d'ici*, saying to the master or mistress, *ceci est de mon département, je m'en charge, avouez que je m'en acquitte à merveille.* This sort of *badinage* has something engaging and *liant* in it, and begets that decent familiarity, which it is both agreeable and useful to establish in good houses, and with people of fashion. Mere formal visits, dinners, and suppers, upon formal invitations, are not the thing; they add to no connection, nor information: but it is the easy, careless ingress and egress, at all hours, that forms the pleasing and profitable commerce of life.

The post is so negligent, that I lose some letters from Paris intirely, and receive others much later than I should. To this I ascribe my having received no letter from you for above a fortnight, which, to my impatience, seems a long time. I expect to hear from you once a week. Mr. Harte is gone to Cornwall, and will be back in about three weeks. I have

packet of books to ſend you by the firſt opportunity, which, I believe, will be Mr. Yorke's return to Paris. The Greek books come from Mr. Harte, and the Engliſh ones from your humble ſervant.

Read Lord Bolingbroke's with great attention, as well to the ſtyle as to the matter. I wiſh you could form yourſelf ſuch a ſtyle in every language. Style is the dreſs of thoughts, and a well-dreſſed thought, like a well-dreſſed man, appears to great advantage. Yours. Adieu.

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## LETTER CCIX.

London, January the 28th, O. S. 1751.

MY DEAR FRIEND,

A Bill for ninety pounds ſterling, was brought me, the other day, ſaid to be drawn upon me by you; I ſcrupled paying it at firſt, not upon account of the ſum, but becauſe you had ſent me no letter of advice, which is always done in thoſe tranſactions; and ſtill more, becauſe I did not perceive that you had ſigned it. The perſon who preſented it, deſired me to look again, and that I ſhould diſcover your name at the bottom; accordingly I looked again, and, with the help of my magnifying glaſs, did perceive, that what I had firſt taken only for ſomebody's mark was, in truth, your name, written in the worſt and ſmalleſt hand I ever ſaw in my life. I cannot write quite ſo ill, but it was ſomething like

 this,

this, philip stanhope. However, I paid it at a venture; though I would almost rather lose the money, than that such a signature should be yours. All gentlemen, and all men of business, write their names always in the same way, that their signature may be so well known as not to be easily counterfeited; and they generally sign in rather a larger character than their common hand; whereas your name was in a less, and a worse, than your common writing. This suggested to me the various accidents which may very probably happen to you, while you write so ill. For instance, if you were to write in such a character to the secretary's office, your letter would immediately be sent to the decypherer, as containing matters of the utmost secrecy, not fit to be trusted to the common character. If you were to write so to an antiquarian, he (knowing you to be a man of learning) would certainly try it by the Runic, Celtic, or Sclavonian alphabet; never suspecting it to be a modern character. And, if you were to send a *poület* to a fine woman, in such a hand, she would think that it really came from the *poulailler*, which, by the bye, is the etymology of the word, *poulet*; for Henry the fourth of France used to send *billets-doux* to his mistresses, by his *poulaillier* under pretence of sending them chickens [illegible]y well no[illegible]e the name of *poulets* to those short, but [illegible]rs to this, manuscripts. I have often told you, that [illegible]ry [illegible]n, who has the use of his eyes and of his hand, can write whatever hand he pleases; and it is plain that

you can, since you write both the Greek and G[damaged] man characters, which you never learned of a writing-master, extremely well, though your common hand, which you learned of a master, is an exceeding bad and illiberal one, equally unfit for business or common use. I do not desire that you should write the laboured, stiff character of a writing-master: a man of business must write quick and well, and that depends singly upon use. I would therefore advise you to get some very good writing-master at Paris, and apply to it for a month only, which will be sufficient; for, upon my word, the writing of a genteel plain hand of business is of much more importance than you think. You will say, it may be, that when you write so very ill, it is because you are in a hurry: to which I answer, Why are you ever in a hurry? a man of sense may be in haste, but can never be in a hurry, because he knows, that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex, themselves; they want to do every thing at once, and [damaged] all. But a man of sense takes the time [damaged] doing the thing he is about, well; and [damaged] dispatch a business, only appears by the continu[damaged] of his application to it: he pursues it with a cool steadiness, and finishes it before he begins any other. I own your time is much taken up, and you

 have

...e a great many different things to do; but remember, that you had much better do half of them well, and leave the other half undone, than do them all indifferently. Moreover, the few seconds that are saved in the course of the day, by writing ill instead of well, do not amount to an object of time, by any means equivalent to the disgrace or ridicule of writing the scrawl of a common whore. Consider, that if your very bad writing could furnish me with matter of ridicule, what will it not do to others, who do not view you in that partial light that I do. There was a Pope, I think it was Pope Chigi, who was justly ridiculed for his attention to little things, and his inability in great ones; and therefore called *maximus in minimis*, and *minimus in maximis*; Why? Because he attended to little things, when he had great ones to do. At this particular period of your life, and at the place you are now in, you have only little things to do; and you should make it h...itual to you to do them well, that they may require no attention from you when you have, as I hope you will have, greater things to mind. Make a good hand-writing familiar to you now, that you may hereafter have nothing but your matter to think of, when you have occasion to write to Kings and Ministers. Dance, dress, present yourself, habituall... that you may have none of those little thing... of hereafter, and which will be all nec... done well occasionally, when you will ha... greater things to do.

As

As I am eternally thinking of every thing that c be relative to you, one thing has occurred to me, which I think neceſſary to mention, in order to prevent the difficulties, which it might otherwiſe lay you under: it is this; as you get more acquaintances at Paris, it will be impoſſible for you to frequent your firſt acquaintances, ſo much as you did, while you had no others. As for example, at your firſt *début*, I ſuppoſe, you were chiefly at Madame Monconſeil's, Lady Hervey's, and Madame Du Boccage's. Now that you have got ſo many other houſes, you cannot be at theirs ſo often as you uſed; but pray take care not to give them the leaſt reaſon to think, that you neglect or deſpiſe them, for the ſake of new and more dignified and ſhining acquaintances; which would be ungrateful and imprudent on your part, and never forgiven on theirs. Call upon them often, though you do not ſtay with them ſo long as formerly; tell them that you are ſorry you are obliged to go away, but that you have ſuch and ſuch engagements, with which good-breeding obliges you to comply; and inſinuate that you would rather ſtay with them. In ſhort, take care to make as many perſonal friends, and as few perſonal enemies, as poſſible. I do not mean, by perſonal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole courſe of his life; but I mean friends, in the common acceptation of the word; that is, people who ſpeak well of you, and who would rather do you good than harm, conſiſtently with their own intereſt, and no farther. Upon the

 whole,

[w]hole, I recommend to you again and again *les graces.* Adorned by them, you may, in a manner, do what you please; it will be approved of: without them, your best qualities will lose half their efficacy. Endeavour to be fashionable among the French, which will soon make you fashionable here. Monsieur de Matignon already calls you *le petit François.* If you can get that name generally at Paris, it will put you *à la mode.* Adieu, my dear child.

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## LETTER CCX.

London, February the 4th, O. S. 1751.

MY DEAR FRIEND,

THE accounts which I receive of you from Paris grow every day more and more satisfactory. Lord Albemarle has wrote a sort of panegyric of you, which has been seen by many people here, and which will be a very useful forerunner for you. Being in fashion, is an important point for any body, any where; but it would be a very great one for you to be established in the fashion here before you return. Your business would be half done by it, as I am sure you would not give people reason to change their favourable præ-sentiments of you. The good that is said of you will not, I am convinced, make you a coxcomb; and, on the other hand, the being thought still to want some little accomplishments, will, I am persuaded, not mortify you,

you, but only animate you to acquire them: I will, therefore, give you both fairly in the following extract of a letter which I lately received from an impartial and discerning friend.

* "J'ose vous assurer que Monsieur Stanhope "réussira. Il a un grand fond de sçavoir, et une "mémoire prodigieuse, sans faire parade de l'un ou "de l'autre. Il cherche à plaire, et il plait. Il a "de la phisionomie; sa figure est jolie quoique "petite. Il n'a rien de gauche, quoi qu'il n'aie pas "encore toutes les graces requises, que Marcel et "les femmes lui donneront bientôt. Enfin il ne "lui manque que ce qui devoit necessairement lui "manquer à son age; je veux dire, les usages, et "une certaine délicatesse dans les manieres, qui ne "s'acquiérent que par le tems et la bonne compagnie. "Avec son esprit, il les prendra bientôt, il y a déjà "fait des progrès, et il fréquente les compagnies les "plus propres à les lui donner."

"* Permit me to assure you, Sir, that Mr. Stanhope will succeed. He has a great fund of knowledge, and an uncommonly good memory, although he does not make any parade "of either the one or the other. He is desirous of pleasing, and "he will please. He has an expressive countenance; his figure "is elegant, although little. He has not the least awkwardness, "though he has not as yet acquired all the graces requisite; "which Marcel and the ladies will soon give him. In short, he "wants nothing but those things, which, at his age, must un-"avoidably be wanting; I mean, a certain turn and delicacy "of manners, which are to be acquired only by time, and in "good company. Ready, as he is, he will soon learn them; "particularly as he frequents such companies as are the most "proper to give them."

By this extract, which I can assure you is a faithful one, you and I have both of us the satisfaction of knowing, how much you have, and how little you want. Let what you have give you (if possible) rather more *seeming* modesty, but at the same time more interior firmness and assurance; and let what you want, which you see is very attainable, redouble your attention and endeavours to acquire it. You have, in truth, but that one thing to apply to; and a very pleasing application it is, since it is through pleasures that you must arrive at it. Company, suppers, balls, *spectacles*, which show you the models upon which you should form yourself, and all the little usages, customs, and delicacies, which you must adopt, and make habitual to you, are now your only schools and universities; in which young fellows and fine women will give you the best lectures.

Monsieur du Boccage is another of your panegyrists; and he tells me that Madame du Boccage *a pris avec vous le ton de mie et de bonne*; and that you like it very well. You are in the right of it; it is the way of improving: endeavour to be upon that footing with every woman you converse with; excepting where there may be a tender point of connection; a point which I have nothing to do with: but if such a one there is, I hope she has not *de mauvais ni de vilains bras*, which I agree with you in thinking a very disagreeable thing.

I have sent you, by the opportunity of Pollock the courier, who was once my servant, two little parcels

parcels of Greek and English books; and shall send you two more by Mr. Yorke: but I accompany them with this caution; that, as you have not much time to read, you should employ it in reading what is the most necessary, and that is, indisputably, modern historical, geographical, chronological, and political knowledge; the present constitution, maxims, force, riches, trade, commerce, characters, parties, and cabals of the several Courts of Europe. Many who are reckoned good scholars, though they know pretty accurately the governments of Athens and Rome, are totally ignorant of the constitution of any one country now in Europe, even of their own. Read just Latin and Greek enough to keep up your classical learning, which will be an ornament to you while young, and a comfort to you when old. But the true useful knowledge, and especially for you, is the modern knowledge above-mentioned. It is that which must qualify you both for domestic and foreign business, and it is to that, therefore, that you should principally direct your attention; and I know with great pleasure, that you do so. I would not thus commend you to yourself, if I thought commendations would have upon you those ill effects, which they frequently have upon weak minds. I think you are much above being a vain coxcomb, over-rating your own merit, and insulting others with the superabundance of it. On the contrary, I am convinced, that the consciousness of merit makes a man of sense more modest, though more firm. A man who displays his own

merit is a coxcomb, and a man who does not know it is a fool. A man of ſenſe knows it, exerts it, avails himſelf of it, but never boaſts of it; and always *ſeems* rather to under than over value it, though, in truth, he ſets the right value upon it. It is a very true maxim of la Bruyere's (an author well worth your ſtudying) *qu'on ne vaut dans ce monde, que ce que l'on veut valoir*. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world; his deſpondency throws him into inaction; and the forward, the buſtling, and the petulant, will always get the better of him. The Manner makes the whole difference. What would be impudence in one Manner, is only a proper and decent aſſurance in another. A man of ſenſe and of knowledge of the world, will aſſert his own rights, and purſue his own objects as ſteadily and intrepidly, as the moſt impudent man living, and commonly more ſo; but then he has art enough to give an outward air of modeſty to all he does. This engages and prevails, whilſt the very ſame things ſhock and fail, from the overbearing or impudent manner only of doing them. I repeat my maxim, *Suavitèr in modo, ſed fortitèr in re*. Would you know the characters, modes, and manners, of the latter end of the laſt age, which are very like thoſe of the preſent, read La Bruyere. But would you know man, independently of modes, read La Rochefoucault, who, I am afraid, paints him very exactly.

Give

Give the enclosed to Abbé Guasco, of whom you make good use, to go about with you, and see things. Between you and me, he has more knowledge than parts. *Mais un habile homme sçait tirer parti de tout*; and every body is good for something. President Montesquieu is, in every sense, a most useful acquaintance. He has parts joined to great reading and knowledge of the world. *Puisez dans cette source tant que vous pourrez.*

Adieu! May the graces attend you; for without them *ogni fatica è vana.* If they do not come to you willingly, ravish them, and force them to accompany all you think, all you say, and all you do.

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## LETTER CCXI.

London, February the 11th, O. S. 1751.

MY DEAR FRIEND,

WHEN you go to the play, which I hope you do often, for it is a very instructive amusement, you must certainly have observed the very different effects which the several parts have upon you, according as they are well or ill acted. The very best tragedy of Corneille's, if well spoken and acted, interests, engages, agitates, and affects your passions. Love, terror, and pity, alternately possess you. But if ill spoken and acted, it would only excite your indignation or your laughter. Why? It is still Corneille's; it is the same sense, the same matter,

matter, whether well or ill acted. It is then merely the manner of ſpeaking and acting that makes this great difference in the effects. Apply this to yourſelf, and conclude from it, that if you would either pleaſe in a private company, or perſuade in a public aſſembly; air, looks, geſtures, graces, enunciation, proper accents, juſt emphaſis, and tuneful cadences, are full as neceſſary as the matter itſelf. Let awkward, ungraceful, inelegant, and dull fellows, ſay what they will in behalf of their ſolid matter and ſtrong reaſonings; and let them deſpiſe all thoſe graces and ornaments, which engage the ſenſes and captivate the heart; they will find (though they will poſſibly wonder why) that their rough unpoliſhed matter, and their unadorned, coarſe, but ſtrong arguments, will neither pleaſe nor perſuade; but, on the contrary, will tire out attention, and excite diſguſt. We are ſo made, we love to be pleaſed, better than to be informed; information is, in a certain degree, mortifying, as it implies our previous ignorance; it muſt be ſweetened to be palatable.

To bring this directly to you; know that no man can make a figure in this country, but by parliament. Your fate depends upon your ſucceſs there as a ſpeaker; and, take my word for it, that ſucceſs turns much more upon Manner than Matter. Mr. Pitt, and Mr. Murray the ſolicitor general, uncle to Lord Stormont, are, beyond compariſon, the beſt ſpeakers; why? Only becauſe they are the beſt orators. They alone can inflame or quiet the Houſe; they alone are ſo attended to, in that numerous and

noiſy

noiſy aſſembly, that you might hear a pin fall whilſt either of them is ſpeaking. Is it that their matter is better, or their arguments ſtronger, than other people's? Does the Houſe expect extraordinary informations from them? Not in the leaſt; but the Houſe expects pleaſure from them, and therefore attends; finds it, and therefore approves. Mr. Pitt, particularly, has very little parliamentary knowledge; his matter is generally flimſy, and his arguments often weak: but his eloquence is ſuperior, his action graceful, his enunciation juſt and harmonious; his periods are well turned, and every word he makes uſe of is the very beſt, and the moſt expreſſive, that can be uſed in that place. This, and not his matter, made him pay-maſter, in ſpite of both King and Miniſters. From this, draw the obvious concluſion. The ſame thing holds full as true in converſation; where even trifles, elegantly expreſſed, well looked, and accompanied with graceful action, will ever pleaſe, beyond all the homeſpun, unadorned ſenſe in the world. Reflect, on one ſide, how you feel within yourſelf, while you are forced to ſuffer the tedious, muddy, and ill-turned narration of ſome awkward fellow, even though the fact may be intereſting; and on the other hand, with what pleaſure you attend to the narration of a much leſs intereſting matter, when elegantly expreſſed, genteely turned, and gracefully delivered. By attending carefully to all theſe *agrémens* in your daily converſation, they will become habitual to you, before you come into par-

ment; and you will have nothing then to do, but to raiſe them a little when you come there. I would wiſh you to be ſo attentive to this object, that I would not have you ſpeak to your footman, but in the very beſt words that the ſubject admits of, be the language which it will. Think of your words, and of their arrangement, before you ſpeak; chuſe the moſt elegant, and place them in the beſt order. Conſult your own ear, to avoid cacophony; and what is very near as bad, monotony. Think alſo of your geſture and looks, when you are ſpeaking even upon the moſt trifling ſubjects. The ſame things, differently expreſſed, looked, and delivered, ceaſe to be the ſame things. The moſt paſſionate lover in the world cannot make a ſtronger declaration of love, than the *Bourgeois gentilhomme* does in this happy form of words, *Mourir d'amour me font belle Marquiſe vos beaux yeux.* I defy any body to ſay more; and yet I would adviſe no body to ſay that; and I would recommend to you, rather to ſmother and conceal your paſſion intirely, than to reveal it in theſe words. Seriouſly, this holds in every thing, as well as in that ludicrous inſtance. The French, to do them juſtice, attend very minutely to the purity, the correctneſs, and the elegancy of their ſtyle, in converſation, and in their lett[ers]. *Bien narrer* is an object of their ſtudy; and tho[ugh] they ſometimes carry it to affectation, they ne[ver] ſink into inelegancy, which is much the worſt extreme of the two. Obſerve them, and form your French ſtyle upon theirs; for elegancy in one language

guage will re-produce itſelf in all. I knew a young man, who being juſt elected a member of parliament, was laughed at for being diſcovered, through the key-hole of his chamber door, ſpeaking to himſelf in the glaſs, and forming his looks and geſtures. I could not join in that laugh; but, on the contrary, thought him much wiſer than thoſe who laughed at him; for he knew the importance of thoſe little graces in a public aſſembly, and they did not. Your little perſon, (which I am told by the way is not ill turned) whether in a laced coat, or a blanket, is ſpecifically the ſame; but yet, I believe, you chuſe to wear the former; and you are in the right, for the ſake of pleaſing more. The worſt-bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the beſt-bred man in Europe, could do no more. The difference however would be conſiderable; the latter would pleaſe by doing it gracefully; the former would be laughed at for doing it awkwardly. I repeat it, and repeat it again, and ſhall never ceaſe repeating it to you; air, manners, graces, ſtyle, elegancy, and all thoſe ornaments, muſt now be the only objects of your attention; it is now, or never, that you muſt acquire them. Poſtpone, therefore, all other conſiderations; make them now your ſerious ſtudy: you have not one moment to loſe. The ſolid and the ornamental united, are undoubtedly beſt; but were I reduced to make an option, I ſhould without heſitation chuſe the latter.

I hope

I hope you assiduously frequent Marcel*, and carry graces from him; nobody had more to spare than he had formerly. Have you learned to carve? for it is ridiculous not to carve well. A man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his nose; it is both as necessary and as easy.

Make my compliments to Lord Huntingdon, whom I love and honour extremely, as I dare say you do; I will write to him soon, though I believe he has hardly time to read a letter; and my letters to those I love are, as you know by experience, not very short ones: this is one proof of it, and this would have been longer, if the paper had been so. Good night then, my dear child.

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## LETTER CCXII.

London, February the 28th, O. S. 1751.

MY DEAR FRIEND,

THIS epigram in Martial,

*Non amo te, Sabidi, nec possum dicere quare,*
*Hoc tantum possum dicere, non amo te;*

has puzzled a great many people; who cannot conceive how it is possible not to love any body, and yet not to know the reason why. I think I conceive Martial's meaning very clearly, though the nature of

* At that time the most celebrated dancing-master at Paris.

epigram, which is to be ſhort, would not allow him to explain it more fully; and I take it to be this, *O Sabidis, you are a very worthy deſerving man; you have a thouſand good qualities, you have a great deal of learning; I eſteem, I reſpect, but for the ſoul of me I cannot love you, though I cannot particularly ſay why. You are not* aimable; *you have not thoſe engaging manners, those pleaſing attentions, thoſe graces, and that addreſs, which are abſolutely neceſſary to pleaſe, though impoſſible to define. I cannot ſay it is this or that particular thing that hinders me from loving you, it is the whole together; and upon the whole you are not agreeable.* How often have I, in the courſe of my life, found myſelf in this ſituation, with regard to many of my acquaintance, whom I have honoured and reſpected, without being able to love? I did not know why, becauſe, when one is young, one does not take the trouble, nor allow one's-ſelf the time, to analyſe one's ſentiments, and to trace them up to their ſource. But ſubſequent obſervation and reflection have taught me why. There is a man, whoſe moral character, deep learning, and ſuperior parts, I acknowledge, admire, and reſpect; but whom it is ſo impoſſible for me to love, that I am almoſt in a fever whenever I am in his company. His figure (without being deformed) ſeems made to diſgrace or ridicule the common ſtructure of the human body. His legs and arms are never in the poſition, which, according to the ſituation of his body, they ought to be in; but conſtantly employed in committing acts of hoſtility upon the graces. He throws any where, but down his throat,

whatever he means to drink; and only mangles what he means to carve. Inattentive to all the regards of social life, he mis-times or mis-places every thing. He disputes with heat, and indiscriminately; mindless of the rank, character, and situation of those with whom he disputes: absolutely ignorant of the several gradations of familiarity or respect; he is exactly the same to his superiors, his equals, and his inferiors; and therefore, by a necessary consequence, absurd to two of the three. Is it possible to love such a man? No. The utmost I can do for him, is to consider him as a respectable Hottentot.

I remember, that when I came from Cambridge, I had acquired, among the pedants of that illiberal seminary, a sauciness of literature, a turn to satire and contempt, and a strong tendency to argumentation and contradiction. But I had been but a very little while in the world, before I found that this would by no means do; and I immediately adopted the opposite character: I concealed what learning I had; I applauded often, without approving; and I yielded commonly, without conviction. *Suavitèr in modo* was my Law and my Prophets; and if I pleased (between you and me) it was much more owing to that, than to any superior knowledge or merit of my own. *A propos*, the word *pleasing* puts one always in mind of Lady Hervey: pray tell her, that I declare her responsible to me for your pleasing: that I consider her as a pleasing Falstaff, who not only pleases herself, but is the cause of pleasing in others: that I know she can make any thing of any body; and that,

that, as your governess, if she does not make you please, it must be only because she will not, and not because she cannot. I hope you are, *du bois dont on en fait*; and if so, she is so good a sculptor, that I am sure she can give you whatever form she pleases. A versatility of manners is as necessary in social, as a versatility of parts is in political life. One must often yield, in order to prevail; one must humble one's-self, to be exalted; one must, like St. Paul, become all things to all men, to gain some; and (by the way) men are taken by the same means, *mutatis mutandis*, that women are gained; by gentleness, insinuation, and submission: and these lines of Mr. Dryden's will hold to a Minister as well as to a Mistress.

> The prostrate lover, when he lowest lies,
> But stoops to conquer, and but kneels to rise.

In the course of the world, the qualifications of the cameleon are often necessary; nay, they must be carried a little farther, and exerted a little sooner; for you should, to a certain degree, take the hue of either the man or the woman that you want, and wish to be upon terms with. *A propos*, Have you yet found out at Paris any friendly and hospitable Madame de Lursay, *qui veut bien se charger du soin de vous éduquer?* And have you had any occasion of representing to her, *qu'elle faisoit donc des nœuds?* But I ask your pardon, Sir, for the abruptness of the question, and acknowledge that I am meddling with matters that are out of my department. However, in matters of less importance I desire to be, *de vos secrets le fidele dépositaire*. Trust me with the general turn and

colour of your amuſements at Paris. Is it *le fracas du grand monde, comédies, bals, opéras, cour, &c.?* Or is it *des petites ſocietés moins bruïantes mais pas pour cela moins agréables?* Where are you the moſt *établi?* Where are you *le petit Stanhope?* *Voïez vous encore jour, à quelque arrangement honnête?* Have you made many acquaintances among the young Frenchmen who ride at your Academy; and who are they? Send me this ſort of chit-chat in your letters, which, by the bye, I wiſh you would honour me with ſomewhat oftener. If you frequent any of the myriads of polite Engliſhmen who infeſt Paris, who are they? Have you finiſhed with Abbé Nolet, and are you *au fait* of all the properties and effects of air? Were I inclined to quibble, I would ſay, that the effects of *air*, at leaſt, are beſt to be learned of Marcel. If you have quite done with l'Abbé Nolet, aſk my friend l'Abbé Sallier to recommend to you ſome meagre philomath, to teach you a little geometry and aſtronomy; not enough to abſorb your attention, and puzzle your intellects, but only enough, not to be groſsly ignorant of either. I have of late been a ſort of an *aſtronome malgré moi*, by bringing laſt Monday, into the Houſe of Lords, a bill for reforming our preſent Calendar, and taking the New Style. Upon which occaſion I was obliged to talk ſome aſtronomical jargon, of which I did not underſtand one word, but got it by heart, and ſpoke it by rote from a maſter. I wiſhed that I had known a little more of it myſelf; and ſo much I would have you know. But the great and neceſſary knowledge of all is, to

know

know yourſelf and others: this knowledge requires great attention and long experience; exert the former, and may you have the latter! Adieu.

P. S. I have this moment received your letters of the 27th February, and the 2d March, N. S. The ſeal ſhall be done as ſoon as poſſible. I am glad that you are employed in Lord Albemarle's bureau; it will teach you, at leaſt, the mechanical part of that buſineſs, ſuch as folding, entering, and docketing, letters; for you muſt not imagine that you are let into the *fin fin* of the correſpondence, nor indeed is it fit that you ſhould, at your age. However, uſe yourſelf to ſecrecy as to the letters you either read or write, that in time you may be truſted with, *ſecret*, *very ſecret*, *ſeparate*, *apart*, &c. I am ſorry that this buſineſs interferes with your riding; I hope it is but ſeldom; but I inſiſt upon its not interfering with your dancing-maſter, who is at this time the moſt uſeful and neceſſary of all the maſters you have or can have.

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## LETTER CCXIII.

MY DEAR FRIEND,

I Mentioned to you, ſome time ago, a ſentence; which I would moſt earneſtly wiſh you always to retain in your thoughts, and obſerve in your conduct. It is, *ſuaviter in modo, fortiter in re*. I do not know any one rule ſo unexceptionably uſeful and neceſſary

in every part of life. I ſhall therefore take it for my text to-day; and, as old men love preaching, and I have ſome right to preach to you, I here preſent you with my ſermon upon theſe words. To proceed then regularly and *pulpitically*; I will firſt ſhow you, my beloved, the neceſſary connection of the two members of my text, *ſuavitèr in modo; fortitèr in re.* In the next place, I ſhall ſet forth the advantages and utility reſulting from a ſtrict obſervance of the precept contained in my text; and conclude with an application of the whole. The *ſuavitèr in modo* alone would degenerate and ſink into a mean, timid complaiſance, and paſſiveneſs, if not ſupported and dignified by the *fortitèr in re*; which would alſo run into impetuoſity and brutality, if not tempered and ſoftened by the *ſuavitèr in modo*: however, they are ſeldom united. The warm, choleric man, with ſtrong animal ſpirits, deſpiſes the *ſuavitèr in modo*, and thinks to carry all before him by the *fortitèr in re.* He may poſſibly, by great accident, now and then ſucceed, when he has only weak and timid people to deal with; but his general fate will be, to ſhock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the *ſuavitèr in modo* only: *he becomes all things to all men*; he ſeems to have no opinion of his own, and ſervilely adopts the preſent opinion of the preſent perſon; he inſi[illegible]es himſelf only into the eſteem of fools, but is [illegible]ed, and ſurely deſpiſed by every body elſe. The wiſe man (who differs as much from the cunning, as [illegible] the choleric man) alone joins the *ſuavitèr in mo[illegible]*

with

with the *fortitèr in re*. Now to the advantages ariſing from the ſtrict obſervance of this precept.

If you are in authority, and have a right to command, your commands delivered *ſuavitèr in modo* will be willingly, chearfully, and conſequently well obeyed; whereas, if given only *fortitèr*, that is brutally, they will rather, as Tacitus ſays, be interpreted than executed. For my own part, if I bid my footman bring me a glaſs of wine, in a rough, inſulting manner, I ſhould expect, that in obeying me, he would contrive to ſpill ſome of it upon me; and I am ſure I ſhould deſerve it. A cool, ſteady reſolution ſhould ſhow, that where you have a right to command, you will be obeyed; but, at the ſame time, a gentleneſs in the manner of enforcing that obedience, ſhould make it a chearful one, and ſoften, as much as poſſible, the mortifying conſciouſneſs of inferiority. If you are to aſk a favour, or even to ſolicit your due, you muſt do it *ſuavitèr in modo*, or you will give thoſe, who have a mind to refuſe you either, a pretence to do it, by reſenting the manner; but, on the other hand, you muſt, by a ſteady perſeverance and decent tenaciouſneſs, ſhow the *fortitèr in re*. The right motives are ſeldom the true ones, of men's actions, eſpecially of kings, miniſters, and people in high ſtations; who often give to importunity and fear, what th[illegible]ld refuſe to juſtice or to merit. By the *ſuavitèr* [illegible]*do* engage their hearts, if you can; at leaſt, prevent the pretence of offence: but take care to ſhow enough of the *fortitèr in re* to extort from their love of eaſe, or their fear, what you might in

 vain

vain hope for from their juſtice or good-nature. People in high life are hardened to the wants and diſtreſſes of mankind, as ſurgeons are to their bodily pains; they ſee and hear of them all day long, and even of ſo many ſimulated ones, that they do not know which are real, and which not. Other ſentiments are therefore to be applied to, than thoſe of mere juſtice and humanity; their favour muſt be captivated by the *ſuavitèr in modo:* their love of eaſe diſturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool reſentment: this is the true *fortitèr in re.* This precept is the only way I know in the world, of being loved without being deſpiſed, and feared without being hated. It conſtitutes the dignity of character, which every wiſe man muſt endeavour to eſtabliſh.

Now to apply what has been ſaid, and ſo conclude.

If you find that you have a haſtineſs in your temper, which unguardedly breaks out into indiſcreet ſallies, or rough expreſſions, to either your ſuperiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *ſuavitèr in modo* to your aſſiſtance: at the firſt impulſe of paſſion be ſilent, till you can be ſoft. Labour even to get the command of your countenance ſo well, that thoſe emotions may not be read in it: a moſt unſpeakable advantage in buſineſs! On the other hand, let no complaiſance, no gentleneſs of temper, no deſire of pleaſing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reaſon and prudence have bid

you purſue; but return to the charge, perſiſt, perſevere, and you will find moſt things attainable that are poſſible. A yielding, timid meekneſs is always abuſed and inſulted by the unjuſt and the unfeeling; but when ſuſtained by the *fortitèr in re*, is always reſpected, commonly ſucceſsful. In your friendſhips and connections, as well as in your enmities, this rule is particularly uſeful; let your firmneſs and vigour, preſerve and invite attachments to you; but, at the ſame time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be diſarmed by the gentleneſs of your manner, but let them feel at the ſame time, the ſteadineſs of your juſt reſentment; for there is great difference between bearing malice, which is always ungenerous, and a reſolute ſelf-defence, which is always prudent and juſtifiable. In negociations with foreign miniſters, remember the *fortitèr in re*; give up no point, accept of no expedient, till the utmoſt neceſſity reduces you to it, and even then diſpute the ground inch by inch; but then, while you are contending with the miniſter *fortitèr in re*, remember to gain the man by the *ſuavitèr in modo*. If you engage his heart, you have a fair chance for impoſing upon his underſtanding, and determining his will. Tell him, in a frank gallant manner, that your miniſterial wrangles do not leſſen your perſonal regard for his merit; but that, on the contrary, his zeal and ability, in the ſervice of his maſter, increaſe it; and that, of all things, you deſire to make a good friend

friend of ſo good a ſervant. By theſe means you may and will very often be a gainer, you never can be a loſer. Some people cannot gain upon themſelves to be eaſy and civil to thoſe who are either their rivals, competitors, or oppoſers, though, independently of thoſe accidental circumſtances, they would like and eſteem them. They betray a ſhyneſs and an awkwardneſs in company with them, and catch at any little thing to expoſe them; and ſo, from temporary and only occaſional opponents, make them their perſonal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in buſineſs; which can only be carried on ſucceſsfully, by unadulterated good policy and right reaſoning. In ſuch ſituations I would be more particularly and *noblement*, civil, eaſy, and frank, with the man whoſe deſigns I traverſed; this is commonly called generoſity and magnanimity, but is, in truth, good ſenſe and policy. The manner is often as important as the matter, ſometimes more ſo; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are ſeverally done. The countenance, the addreſs, the words, the enunciation, the graces, add great efficacy to the *ſuaviter in modo*, and great dignity to the *fortiter in re*; and conſequently they deſerve the utmoſt attention.

From what has been ſaid, I conclude with this obſervation, That gentleneſs of manners, with firmneſs of mind, is a ſhort, but full deſcription of human perfection, on this ſide of religious and moral duties: that

that you may be ſeriouſly convinced of this truth, and ſhow it in your life and converſation, is the moſt ſincere and ardent wiſh of yours.

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## LETTER CCXIV.

London, March the 11th, O. S. 1751.

MY DEAR FRIEND,

I Received by the laſt poſt a letter from Abbé Guaſco, in which he joins his repreſentations to thoſe of Lord Albemarle, againſt your remaining any longer in your very bad lodgings at the academy; and, as I do not find that any advantage can ariſe to you, from being *interne* in an academy, which is full as far from the riding-houſe, and from all your other maſters, as your lodgings will probably be, I agree to your removing to an *hôtel garni*; the Abbé will help you to find one, as I deſire him by the encloſed, which you will give him. I muſt, however, annex one condition to your going into private lodgings, which is, an abſolute excluſion of Engliſh breakfaſts and ſuppers at them; the former conſume the whole morning, and the latter employ the evenings very ill, [illegible]nſeleſs toaſting *à l'Angloiſe* in their infernal [illegible] You will be ſure to go to the riding-houſe [illegible] as poſſible, that is, whenever your new bu[illegible] Lord Albemarle's does not hinder you. [illegible]nts, I inſiſt upon your never miſſing [illegible]s at preſent of more conſequence to you than

than all the *bureaus* in Europe; for this is the time for you to acquire *tous ces petits riens*, which, though in an arithmetical account, added to one another *ad infinitum*, they would amount to nothing, in the account of the world amount to a great and important ſum. *Les agrémens et les graces*, without which you will never be any thing, are abſolutely made up of all thoſe *riens*, which are more eaſily felt than deſcribed. By the way, you may take your lodgings for one whole year certain, by which means you may get them much cheaper; for though I intend to ſee you here in leſs than a year, it will be but for a little time, and you will return to Paris again, where I intend you ſhall ſtay till the end of April twelvemonth, 1752; at which time, provided you have got all *la politeſſe, les manieres, les attentions, et les graces du beau monde*, I ſhall place you in ſome buſineſs ſuitable to your deſtination.

I have received, at laſt, your preſent of the carton, from Dominichino, by Blanchét. It is very finely done; it is pity that he did not take in all the figures of the original. I will hang it up, where it ſhall be your own again ſome time or other.

Mr. Harte is returned in perfect health from Cornwall, and has taken poſſeſſion of his prebendal houſe at Windſor, which is a very pretty one. As I ſay you will always feel, I hope you will alwa preſs, the ſtrongeſt ſentiments of gratitude and ſhip for him. Write to him frequently, a to the letters you receive from him. with us at Blackheath, alias *Babiole*,

that I propose you shall be there, which, I believe, will be the month of August next.

Having thus mentioned to you the probable time of our meeting, I will prepare you a little for it. Hatred, jealousy, or envy, make most people attentive to discover the least defects of those they do not love; they rejoice at every new discovery they make of that kind, and take care to publish it. I thank God, I do not know what those three ungenerous passions are, having never felt them in own breast; but love has just the same effect upon me, except that I conceal, instead of publishing, the defects which my attention makes me discover in those I love. I curiously pry into them; I analyse them; and, wishing either to find them perfect, or to make them so, nothing escapes me, and I soon discover every the least gradation towards, or from that perfection. You must, therefore, expect the most critical *examen* that ever any body underwent: I shall discover your least, as well as your greatest defects, and I shall very freely tell you of them, *Non quod odio habeam, sed quod amem.* But I shall tell them you *tête-à-tête*, and as *Micio*, not as *Demea*; and I will tell them to nobody else. I think it but fair to inform you beforehand, where I suspect that my criticisms are likely to fall; and that is more upon the outward, than upon the inward man: I neither suspect your heart nor your head; but, to be plain with you, I have a strange distrust of your air, your address, your manners, your *tournure*, and particularly of your *enunciation* and elegancy of style. These will

will be all put to the trial; for while you are with me, you must do the honours of my houſe and table; the leaſt inaccuracy or inelegancy will not eſcape me; as you will find *by a look* at the time, and by a remonſtrance afterwards when we are alone. You will ſee a great deal of company of all ſorts at *Babiole*, and particularly foreigners. Make therefore, in the mean time, all theſe exterior and ornamental qualifications your peculiar care, and diſappoint all my imaginary ſchemes of criticiſm. Some authors have criticiſed their own works firſt, in hopes of hindering others from doing it afterwards: but then they do it themſelves with ſo much tenderneſs and partiality for their own production, that not only the production itſelf, but the preventive criticiſm, is criticiſed. I am not one of thoſe authors; but, on the contrary, my ſeverity increaſes with my fondneſs for my work; and if you will but effectually correct all the faults I ſhall find, I will inſure you from all ſubſequent criticiſms from other quarters.

Are you got a little into the interior, into the conſtitution of things at Paris? Have you ſeen what you have ſeen thoroughly? For, by the way, few people ſee what they ſee, or hear what they hear. For example; if you go to *les Invalides*, do you content yourſelf with ſeeing the building, the hall where three or four hundred cripples dine, and the galleries where they lie; or do you inform yourſelf of the numbers, the conditions of their admiſſion, their allowance, the value and nature of the fund by which the whole is ſupported? This latter I call ſeeing,

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the former is only ſtaring. Many people take the opportunity of *les vacances*, to go and ſee the empty rooms, where the ſeveral chambers of the parliament did ſit; which rooms are exceedingly like all other large rooms: when you go there, let it be when they are full; ſee and hear what is doing in them; learn their reſpective conſtitutions, juriſdictions, objects, and methods of proceeding; hear ſome cauſes tried in every one of the different chambers. *Approfondiſſez les choſes.*

I am glad to hear that you are ſo well at Marquis de St. Germain's *, of whom I hear a very good character. How are you with the other foreign miniſters at Paris? Do you frequent the Dutch Embaſſador or Embaſſadreſs? Have you any footing at the Nuncio's, or at the Imperial and Spaniſh Embaſſador's? It is uſeful. Be more particular, in your letters to me, as to your manner of paſſing your time, and the company you keep. Where do you dine and ſup ofteneſt? whoſe houſe is moſt your home? Adieu. *Les graces, les graces.*

* At that time Embaſſador from the King of Sardinia at the Court of France.

LETTER

## LETTER CCXV.

London, March the 18th, O. S. 1751.

MY DEAR FRIEND,

I Acquainted you in a former letter, that I had brought a bill into the House of Lords for correcting and reforming our present calendar, which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the 13th corrected this error; his reformed calendar was immediately received by all the Catholic Powers of Europe, and afterwards adopted by all the Protestant ones, except Russia, Sweden, and England. It was not, in my opinion, very honourable for England to remain in a gross and avowed error, especially in such company; the inconveniency of it was likewise felt by all those who had foreign correspondences, whether political or mercantile. I determined, therefore, to attempt the reformation; I consulted the best lawyers, and the most skilful astronomers, and we cooked up a bill for that purpose. But then my difficulty began: I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make

make the House of Lords think that I knew something of the matter; and also, to make them believe that they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Sclavonian to them, as astronomy, and they would have understood me full as well: so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed; they thought I informed, because I pleased them: and many of them said, that I had made the whole very clear to them; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter would admit of: but as his words, his periods, and his utterance, were not near so good as mine, the preference was most unanimously, though most unjustly, given to me. This will ever be the case; every numerous assembly is *mob*, let the individuals who compose it be what they will. Mere reason and good sense is never to be talked to a mob: their passions, their sentiments, their senses, and their seeming interests, are alone to be applied

to. Underſtanding they have collectively none; but they have ears and eyes, which muſt be flattered and ſeduced; and this can only be done by eloquence, tuneful periods, graceful action, and all the various parts of oratory.

When you come into the Houſe of Commons, if you imagine that ſpeaking plain and unadorned ſenſe and reaſon will do your buſineſs, you will find yourſelf moſt groſly miſtaken. As a ſpeaker, you will be ranked only according to your eloquence, and by no means according to your matter; every body knows the matter almoſt alike, but few can adorn it. I was early convinced of the importance and powers of eloquence; and from that moment I applied myſelf to it. I reſolved not to utter one word, even in common converſation, that ſhould not be the moſt expreſſive, and the moſt elegant, that the language could ſupply me with for that purpoſe; by which means I have acquired ſuch a certain degree of habitual eloquence, that I muſt now really take ſome pains, if I would expreſs myſelf very inelegantly. I want to inculcate this known truth into you, which you ſeem by no means to be convinced of yet, That ornaments are at preſent your only objects. Your ſole buſineſs now, is to ſhine, not to weigh. Weight without luſtre is lead. You had better talk trifles elegantly, to the moſt trifling woman, than coarſe inelegant ſenſe to the moſt ſolid man: you had better return a dropped fan genteely, than give a thouſand pounds awkwardly: and you had better refuſe a favour gracefully, than grant it

 clumſily.

clumsily. Manner is all, in every thing: it is by Manner only that you can pleaſe, and conſequently riſe. All your Greek will never advance you from Secretary to Envoy, or from Envoy to Embaſſador; but your addreſs, your manner, your air, if good, very probably may. Marcel can be of much more uſe to you than Ariſtotle. I would, upon my word, much rather that you had Lord Bolingbroke's ſtyle and eloquence, in ſpeaking and writing, than all the learning of the Academy of Sciences, the Royal Society, and the two Univerſities united.

Having mentioned Lord Bolingbroke's ſtyle, which is, undoubtedly, infinitely ſuperior to any body's; I would have you read his works, which you have, over and over again, with particular attention to his ſtyle. Tranſcribe, imitate, emulate it, if poſſible: that would be of real uſe to you in the Houſe of Commons, in negotiations, in converſation; with that, you may juſtly hope to pleaſe, to perſuade, to ſeduce, to impoſe; and you will fail in thoſe articles, in proportion as you fall ſhort of it. Upon the whole, lay aſide, during your year's reſidence at Paris, all thoughts of all that dull fellows call ſolid, and exert your utmoſt care to acquire what people of faſhion call ſhining. *Prenez l'éclat et le brillant d'un galant homme.*

Among the commonly called little things, to which you do not attend, your hand-writing is one, which is indeed ſhamefully bad, and illiberal; it is neither the hand of a man of buſineſs, nor of a gentleman, but of a truant ſchool-boy; as ſoon, there-

fore, as you have done with Abbé Nolét, pray get an excellent writing-maſter, ſince you think that you cannot teach yourſelf to write what hand you pleaſe, and let him teach you to write a genteel, legible, liberal hand, and quick; not the hand of a *procureur*, or a writing-maſter, but that ſort of hand in which the firſt *Commis* in foreign bureaus commonly write: for I tell you truly, that were I Lord Albemarle, nothing ſhould remain in my bureau, written in your preſent hand. From hand to arms the tranſition is natural; is the carriage and motion of your arms ſo too? The motion of the arms is the moſt material part of a man's air, eſpecially in dancing; the feet are not near ſo material. If a man dances well from the waiſt upwards, wears his hat well, and moves his head properly, he dances well. Do the women ſay that you dreſs well; for that is neceſſary too for a young fellow? Have you *un gout vif*, or a paſſion for any body? I do not aſk for whom; an Iphigenia would both give you the deſire, and teach you the means to pleaſe.

In a fortnight or three weeks, you will ſee Sir Charles Hotham at Paris, in his way to Toulouſe, where he is to ſtay a year or two. Pray be very civil to him, but do not carry him into company, except preſenting him to Lord Albemarle; for, as he is not to ſtay at Paris above a week, we do not deſire that he ſhould taſte of that diſſipation: you may ſhow him a play and an opera. Adieu, my dear child.

## LETTER CCXVI.

London, March the 25th, O. S. 1751.

MY DEAR FRIEND,

WHAT a happy period of your life is this! Pleasure is now, and ought to be, your business. While you were younger, dry rules, and unconnected words, were the unpleasant objects of your labours. When you grow older, the anxiety, the vexations, the disappointments, inseparable from public business, will require the greatest share of your time and attention; your pleasures may, indeed, conduce to your business, and your business will quicken your pleasures; but still your time must, at least, be divided: whereas now it is wholly your own, and cannot be so well employed as in the pleasures of a gentleman. The world is now the only book you want, and almost the only one you ought to read: that necessary book can only be read in company, in public places, at meals, and in *ruelles*. You must be in the pleasures, in order to learn the manners of good company. In premeditated, or in formal business, people conceal, or at least endeavour to conceal, their characters; whereas pleasures discover them, and the heart breaks out through the guard of the understanding. Those are often propitious moments, for skilful negotiators to improve. In your destination particularly, the able conduct of pleasures is of infinite use: to keep a good table, and to do the honours of it

 gracefully,

gracefully, and *sur le ton de la bonne compagnie*, is absolutely necessary for a foreign minister. There is a certain light table chit-chat, useful to keep off improper and too serious subjects, which is only to be learned in the pleasures of good company. In truth, it may be trifling; but, trifling as it is, a man of parts, and experience of the world, will give an agreeable turn to it. *L'art de badiner agréablement* is by no means to be despised.

An engaging address, and turn to gallantry, is often of very great service to foreign ministers. Women have, directly or indirectly, a good deal to say in most Courts. The late Lord Strafford governed, for a considerable time, the Court of Berlin, and made his own fortune, by being well with Madame de Wartemberg, the first King of Prussia's mistress. I could name many other instances of that kind. That sort of agreeable *caquet de femmes*, the necessary fore-runners of closer conferences, is only to be got by frequenting women of the first fashion, *et qui donnent le ton*. Let every other book then give way to this great and necessary book the World; of which there are so many various readings, that it requires a great deal of time and attention to understand it well: contrary to all other books, you must not stay at home, but go abroad to read it; and, when you seek it abroad, you will not find it in booksellers shops and stalls, but in Courts, in *hôtels*, at entertainments, balls, assemblies, spectacles, *&c.* Put yourself upon the foot of an easy, domestic, but polite familiarity and intimacy, in the several French houses

to which you have been introduced. Cul- them, frequent them, and ſhow a deſire of being *enfant de la maiſon.* Get acquainted as much as you can with *les gens de cour:* and obſerve, carefully, how politely they can differ, and how civilly they can hate; how eaſy and idle they can ſeem in the multiplicity of their buſineſs; and how they can lay hold of the proper moments to carry it on, in the midſt of their pleaſures. Courts, alone, teach verſatility and politeneſs; for there is no living there without them. Lord Albemarle has, I hear, and am very glad of it, put you into the hands of Meſſieurs de Biſſy. Profit by that, and beg of them to let you attend them in all the companies of Verſailles and Paris. One of them, at leaſt, will naturally carry you to Madame de la Valieres, unleſs he is diſcarded by this time, and Gelliot * retaken. Tell them frankly, *que vous cherchez à vous former, que vous êtes en mains de maitres, s'ils veulent bien s'en donner la peine.* Your profeſſion has this agreeable peculiarity in it, which is, that it is connected with, and promoted by pleaſures; and it is the only one, in which a thorough knowledge of the world, polite and an engaging addreſs, are abſolutely a lawyer knows his law, a parſon his vinity, and a *financier* his calculations, each may a figure and a fortune in his profeſſion, with- reat knowledge of the world, and without the ners of gentlemen. But your profeſſion throws

* A famous Opera-ſinger at Paris.

you into all the intrigues, and cabals, as pleasures, of Courts: in those windings and rinths, a knowledge of the world, a discernment characters, a suppleness and versatility of mind, and an elegancy of manners, must be your clue: you must know how to sooth and lull the monsters that guard, and how to address and gain the fair that keep, the golden fleece. These are the arts and the accomplishments absolutely necessary for a foreign minister; in which it must be owned, to our shame, that most other nations out-do the English; and, *cæteris paribus*, a French minister will get the better of an English one, at any third Court in Europe. The French have something more *liant*, more insinuating and engaging in their manner, than we have. An English minister shall have resided seven years at a Court, without having made any one personal connection there, or without being intimate and domestic in any one house. He is always the English minister, and never naturalized. He receives his orders, demands an audience, writes an account of it to his Court, and his business is done. A French minister, on the contrary, has not been six weeks at a Court, without having, by a thousand tentions, insinuated himself into so favour with the Prince, his wife, his mistress, h favourite, and his minister. He has establ himself upon a familiar and domestic footing, dozen of the best houses of the place, where he accustomed the people to be not only easy, but unguarded before him; he makes himself at home there,

, and they think him ſo. By theſe means he s the interior of thoſe Courts, and can almoſt e prophecies to his own, from the knowledge he has of the characters, the humours, the abilities, or the weakneſſes, of the actors. The Cardinal d'Oſſat was looked upon at Rome as an Italian, and not as a French Cardinal; and Monſieur D'Avaux, where-ever he went, was never conſidered as a foreign miniſter, but as a native, and a perſonal friend. Mere plain truth, ſenſe, and knowledge, will by no means do alone in Courts; art and ornaments muſt come to their aſſiſtance. Humours muſt be flattered; the *mollia tempora* muſt be ſtudied and known: confidence, acquired by ſeeming frankneſs, and profited of by ſilent ſkill. And, above all, you muſt gain and engage the heart, to betray the underſtanding to you. *Hæ tibi erunt artes.*

The death of the Prince of Wales, who was more beloved for his affability and good-nature, than eſteemed for his ſteadineſs and conduct, has given concern to many, and apprehenſions to all. The great difference of the ages of the King and Prince George, preſents the proſpect of a minority; a diſ- proſpect for any nation! But it is to and is moſt probable, that the King, who ly recovered of his late indiſpoſition, his grandſon of age. He is, ſeriouſly, boy: gentle and good-natured, with ſe. This event has made all ſorts of peop here ſtorians, as well as politicians. Our hiſtories are rummaged for all the particular circum-

ſtances

ſtances of the ... minorities we have had ſince ... conqueſt viz. thoſe of Henry III, Edward ... Richa...d II, Henry VI, Edward V, and Edward ... and the reaſonings, the ſpeculations, the conjectures, and the predictions, you will eaſily imagine, muſt be innumerable and endleſs, in this nation, where every porter is a conſummate politician. Doctor Swift ſays, very humorouſly, "Every man knows that he "underſtands religion and politics, though he never "learned them; but many people are conſcious they "do not underſtand many other ſciences, from hav- "ing never learned them." Adieu.

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## LETTER CCXVII.

London, April the 7th, O. S. 1751.

MY DEAR FRIEND,

HERE you have all together, the pocket books, the compaſſes, and the patterns. When your three Graces have made their option, you need only ſend me, in a letter, ſmall pieces of the three mohairs they fix upon. If I can find no way of ſendi... ſafely, and directly to Paris, I will contriv... them left with Madame Morel, at ... being Madame Monconſeil's agent th... means of furthering them to your th... all belong to your friend Madam... Two of the three, I am told, are handſo...; M...ame Polignac, I can ſwear, is no... ſo; but ...wever, as the world

world goes, two out of three is a very good composition.

You will alſo find, in the packet, a compaſs ring ſet round with little diamonds, which I adviſe you to make a preſent of to Abbé Guaſco, who has been uſeful to you, and will continue to be ſo; as it is a mere bauble, you muſt add to the value of it by your manner of giving it him. Show it him firſt, and, when he commends it, as probably he will, tell him that it is at his ſervice, *et que comme il eſt toujours par voïe et par chemins, il eſt abſolument néceſſaire qu'il ait une bouſſole.* All thoſe little gallantries depend intirely upon the manner of doing them; as, in truth, what does not? The greateſt favours may be done ſo awkwardly and bunglingly as to offend; and diſagreeable things may be done ſo agreeably as almoſt to oblige. Endeavour to acquire this great ſecret; it exiſts, it is to be found, and is worth a great deal more than the grand ſecret of the Alchymiſts would be if it were, as it is not, to be found. This is only to be learned in Courts, where claſhing views, jarring opinions, and cordial hatreds, are ſoftened, and kept within decent bounds, by politeneſs and [illegible]s. Frequent, obſerve, and learn Courts. [illegible] you free of that of St. Cloud? Are you often [illegible]erſailles? Inſinuate and wriggle yourſelf into [illegible]r at thoſe places. L'Abbé de la Ville, my old [illegible], will help you at the latter; your three ladies may eſtabliſh you in the former. The good-breeding *de la Ville et de la Cour* are different; but, without deciding which is intrinſically the beſt, that of the

the Court is, without doubt, the most necessary for you, who are to live, to grow, and to rise in Courts. In two years time, which will be as soon as you fit for it, I hope to be able to plant you in the soil of a *young Court* here; where, if you have all the address, the suppleness, and versatility of a good courtier, you will have a great chance of thriving and flourishing. Young favour is easily acquired, if the proper means are employed; and, when acquired, it is warm, if not durable; and the warm moments must be snatched and improved. *Quite pour ce qui en peut arriver après.* Do not mention this view of mine for you, to any mortal; but learn to keep your own secrets, which, by the way, very few people can do.

If your course of experimental philosophy, with Abbé Nolét, is over, I would have you apply to Abbé Sallier, for a master to give you a general notion of astronomy and geometry; of both which you may know as much as I desire you should, in six months time. I only desire that you should have a clear notion of the present planetary system, and the history of all the former systems: Fontenelle's *Pluralité des mondes*, will almost teach you all yo know upon that subject. As for geometry, the first books of Euclid will be a sufficient portion for you. It is right to have a general notion of abstruse sciences, so as not to appear quite igr of them, when they happen, as sometimes they to be the topics of conversation; but a deep knowledge of them requires too much time, and engrosses the

id too much. I repeat it again and again to .et the great book of the world be your princi-l study. *Nocturnâ versate manu, versate diurnâ*; which may be rendered thus in English: Turn over *men by day, and women by night.* I mean only the best editions.

Whatever may be said at Paris of my speech upon the bill for the reformation of the present calendar, or whatever applause it may have met with here, the whole, I can assure you, is owing to the words and to the delivery, but by no means to the matter; which, as I told you in a former letter, I was not master of. I mention this again, to show you the importance of well-chosen words, harmonious periods, and good delivery; for, between you and me, Lord Macclesfield's speech was, in truth, worth a thousand of mine. It will soon be printed, and I will send it you. It is very instructive. You say, that you wish to speak but half as well as I did: you may easily speak full as well as ever I did; if you will but give the same attention to the same objects that I did at your age, and for many years afterwards: I mean, correctness, purity and elegancy of style, harmony of periods, and gracefulness of delivery. Read over and over again the third book of *Cicero de Oratore*, in which he particularly treats of the ornamental parts of oratory: they are indeed properly oratory, for all the rest depends only upon common sense, and some knowledge of the subjects you speak upon. But if you would please, persuade, and prevail in speaking, it must be by the ornamental parts of

of oratory. Make them, therefore, habitual and resolve never common even to your foc but in the best words you find, and with the best utterance. This, with *manieres la tournure, et les usages du beau monde*, are the 'ings you want; fortunately they are both in your power: y you have them both! Adieu.

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## LETTER CCXVIII.

A Londres, 15 d'Avril, V.S. 1751.

MON CHER AMI,

COmment vont les graces, les manieres, les agrémens, et tous ces petits riens si nécessaires pour rendre un homme aimable? Les prenez vous? y faites vous des progrès? Le grand secret c'est l'art de plaire, et c'est un art qu'il ne tient qu'à un chacun d'acquérir, supposant un certain fond de sens commun. Un tel vous plait par tel endroit; examinez pourquoi, faites comme lui, et vous plairez par le même endroit aux autres. Pour plaire aux femmes, il faut être considéré des hommes. Et pour plaire aux hommes il faut sçavoir plaire aux femmes. Les femmes, dont la vanité est sans contredit la passion dominante, la trouvent flattée par les attentions d'un homme qui est généralement estimé parmi les hommes. Quand il est marqué à ce coin, elles lui donnent le cours,

cours, c'eſt à dire, la mode. De l'autre côté un homme ſera eſtimable parmi les hommes, ſans pourtant être aimable, ſi les femmes n'y ont pas mis la derniere main. Il eſt auſſi néceſſaire que les deux ſexes travaillent à ſa perfection qu'à ſon être; portez aux femmes le mérite de vôtre ſexe, vous en rapporterez la douceur, les agrémens et les graces du leur, et les hommes qui vous eſtimoient ſeulement auparavant, vous aimeront après. Les femmes ſont les véritables raffineuſes de l'or maſculin; elles n'y ajoutent pas du poids il eſt vrai, mais elles y donnent l'éclat et le brillant. A propos, on m'aſſure que Madame de Blot ſans avoir des traits, eſt jolie comme un cœur, et que nonobſtant cela, elle s'en eſt tenue juſqu'ici ſcrupuleuſement à ſon mari, quoiqu'il y ait déjà plus d'un an qu'elle eſt mariée. Elle n'y penſe pas; il faut décrotter cette femme la. Décrottez vous donc tous les deux réciproquement. Force, aſſiduités, attentions, regards tendres, et déclarations paſſionées de vôtre côté, produiront au moins quelque velleité du ſien. Et quand une fois la velleité y eſt, les œuvres ne ſont pas loin.

Comme je vous tiens pour le premier *juris-peritus* et politique de tout le corps Germanique, je ſuppoſe que vous aurez lu la lettre du Roi de Pruſſe à l'Elec[illegible] de Maïence, au ſujet de l'election d'un Roi des [illegible]ins. Et de l'autre côté, une piéce, intitulée, *[illegible]itation impartiale de ce qui eſt juſte à l'égard de l'elec[illegible] d'un Roi des Romains, &c.* La premiere eſt très bien écrite, mais pas fondée ſur les loix et les uſages de l'Empire; la ſeconde eſt très mal écrite, au

moins

moins en François, mais fondée. Je ... qu'elle aura été écrite par quelque Allemand qu... s'étoit mis dans l'esprit qu'il entendoit le François. Je suis persuadé pourtant que l'élégance et la délicatesse de la lettre du Roi de Prusse en imposeront aux deux tiers du public en dépit de la solidité et de la verité de l'autre piéce. Telle est la force de l'élégance et de la délicatesse.

Je souhaiterois que vous eussiez la bonté de me détailler un peu plus particuliérement vos allures à Paris. Ou est-ce par exemple que vous dinez tous les Vendredis, avec cet aimable et respectable vieillard Fontenelle? Quelle est la maison qui est pour ainsi dire vôtre domicile? Car on en a toujours une, ou l'on est plus établi, et plus à son aise qu'ailleurs. Qui sont les jeunes François avec lesquels vous êtes le plus lié? Fréquentez vous l'hôtel d'Hollande; et vous êtes vous fourré encore dans celui du Comte de Caunitz? Monsieur de Pignatelli, a-t-il l'honneur d'être du nombre de vos serviteurs? Et le Nonce du Pape vous a-t-il compris dans son Jubilé? Dites moi aussi naturellement comment vous êtes avec Milord Huntingdon; le voïez vous souvent? Le cultivez vous? Répondez spécifiquement à toutes ces questions dans votre premiere lettre.

On me dit que le livre de du Clos n'est pas ... mode à Paris, et qu'on le critique furieusement ... apparemment parce qu'on l'entend, et ce n'est ... mode d'être intelligible. Je respecte infinim... la mode, mais je respecte bien plus ce livre que j...

trouve

trouve en même tems vrai, solide, et brillant. Il y a même des epigrammes, que veut-on de plus?

Mr. * * * sera parti (je compte) de Paris pour son séjour de Toulouse. J'espére qu'il y prendra des manieres, au moins en a-t-il bien besoin. Il est gauche, il est taciturne, et n'a pas le moindre *entre-gent*: Qualitez pourtant très necessaires pour se distinguer ou dans les affaires, ou dans le beau monde. Au vrai, ces deux choses sont si liées, qu'un homme ne figurera jamais dans les affaires qui ne sçait pas briller aussi dans le beau monde. Et pour réussir parfaitement bien dans l'un ou dans l'autre, il faut être *in utrumque paratus*. Puissiez vous l'être mon cher ami, et sur ce, nous vous donnons le bon soir.

P. S. Lord and Lady Blessington, with their son Lord Mountjoy, will be at Paris next week, in their way to the South of France; I send you a little packet of books by them. Pray go to wait upon them, as soon as you hear of their arrival, and show them all the attentions you can.

## TRANSLATION.

London, April the 15th, O. S. 1751.

DEAR FRIEND,

WHAT success with the Graces, and in the accomplishments, elegancies, and all those little nothings so indispensably necessary to constitute an amiable man? Do you take them, do you make a progress in them? The great secret is the art of pleas-

ing; and that art is to be attained by every man who has a good fund of common ſenſe. If you are pleaſed with any perſon, examine why; do as he does, and you will charm others by the ſame things which pleaſe you in him. To be liked by women, you muſt be eſteemed by men; and to pleaſe men, you muſt be agreeable to women. Vanity is unqueſtionably the ruling paſſion in women; and it is much flattered by the attentions of a man, who is generally eſteemed by men: when his merit has received the ſtamp of their approbation, women make it current, that is to ſay, put him in faſhion. On the other hand, if a man has not received the laſt poliſh from women, he may be eſtimable among men, but he will never be amiable. The concurrence of the two ſexes is as neceſſary, to the perfection of our being, as to the formation of it. Go among women with the good qualities of your ſex, and you will acquire from them the ſoftneſs and the graces of theirs. Men will then add affection, to the eſteem which they before had for you. Women are the only refiners of the merit of men; it is true, they cannot add weight, but they poliſh and give luſtre to it. *A propos*, I am aſſur that Madame de Blot, although ſhe has no great gularity of features, is, notwithſtanding, exceſſiv pretty; and that, for all that, ſhe has as yet ſcrupulouſly conſtant to her huſband, though ſh now been married above a year. Surely ſhe does not reflect, that woman wants poliſhing. I would have you poliſh one another reciprocally. Force, aſſiduities, attentions, tender looks, and paſſionate

declarations,

declarations, on your side, will produce some irresolute wishes, at least, on hers; and when even the slightest wishes arise, the rest will soon follow.

As I take you to be the greatest *juris peritus*, and politician, of the whole Germanic body, I suppose you will have read the King of Prussia's letter to the Elector of Maïence, upon the election of a King of the Romans; and, on the other side, a memorial, intituled, *Impartial representation of what is just with regard to the election of a King of the Romans*, &c. The first is extremely well written, but not grounded upon the laws and customs of the Empire. The second is very ill written (at least in French) but well grounded: I fancy the author is some German, who has taken into his head that he understands French. I am, however, persuaded, that the elegancy and delicacy of the King of Prussia's letter will prevail with two thirds of the public, in spight of the solidity and truths contained in the other piece. Such is the force of an elegant and delicate style!

I wish you would be so good as to give me a more particular and circumstantial account of the method of passing your time at Paris. For instance, Where is it that you dine every Friday, in company with that amiable and respectable old man, Fontenelle? Which is the house where you think yourself at home? for one always has such a one, where one is better established, and more at ease, than any where else. Who are the young Frenchmen with whom you are most intimately connected? Do you frequent the Dutch Embassador's? Have you penetrated yet into

into Count Caunitz's houſe? Has Monſieur de Pignatelli the honour of being one of your humble ſervants? And has the Pope's Nuncio included you in the jubilee? Tell me alſo freely, how you are with Lord Huntingdon: Do you ſee him often? Do you connect yourſelf with him? Anſwer all theſe queſtions circumſtantially in your firſt letter.

I am told that du Clos's book is not in vogue at Paris, and that it is violently criticiſed; I ſuppoſe that is, becauſe one underſtands it; and being intelligible is now no longer the faſhion. I have a very great reſpect for faſhion, but a much greater for this book; which is, all at once, true, ſolid, and bright. It contains even epigrams; what can one wiſh for more?

Mr. * * * will, I ſuppoſe, have left Paris by this time, for his reſidence at Toulouſe. I hope he will acquire manners there; I am ſure he wants them. He is awkward, he is ſilent, and has nothing agreeable in his addreſs: moſt neceſſary qualifications to diſtinguiſh one's-ſelf in buſineſs, as well as in the [illegible] *world!* In truth, theſe two things are ſo connected, that a man cannot make a figure in buſineſs, who is not qualified to ſhine in the great world; and to ſucceed perfectly in either the one or the other, one muſt be *in utrumque paratus.* May you be that, my dear friend! and ſo we wiſh you a good night.

LETTER

## LETTER CCXIX.

London, April the 22d, O. S. 1751.

MY DEAR FRIEND,

I Apply to you now, as to the greatest *virtuoso* of this, or perhaps any other age; one whose superior judgment and distinguishing eye hindered the King of Poland from buying a bad picture at Venice, and whose decisions in the realms of *virtù* are final, and without appeal. Now to the point. I have had a catalogue sent me, *d'une vente a l'amiable de tableaux des plus grands maitres appartenans au Sieur Araignon Aperên, valet de chambre de la Reine sur le quai de la Mégisserie, au coin de l'Arche Marion.* There I observe two large pictures of Titian, as described in the enclosed page of the catalogue, N° 18, which I should be glad to purchase, upon two conditions; the first is, that they be undoubted originals of Titian, in good preservation; and the other, that they come cheap. To ascertain the first (but without disparaging your skill) I wish you would get some undoubted connoisseurs to examine them carefully; and if, upon such critical examination, they should be unanimously allowed to be undisputed originals of Titian, and well preserved, then comes the second point the price: I will not go above two hundred pounds sterling for the two together; but as much less as you can get them for. I acknowledge that two hundred pounds seems to be a very small sum

 for

for two undoubted Titians of that size; but, on the other hand, as large Italian pictures are now out of fashion at Paris, where fashion decides of every thing, and as these pictures are too large for common rooms, they may possibly come within the price above limited. I leave the whole of this transaction (the price excepted, which I will not exceed) to your consummate skill and prudence, with proper advice joined to them. Should you happen to buy them for that price, carry them to your own lodgings, and get a frame made to the second, which I observe has none, exactly the same with the other frame, and have the old one new gilt; and then get them carefully packed up, and sent me by Rouen.

I hear much of your conversing with *les beaux esprits* at Paris: I am very glad of it; it gives a degree of reputation, especially at Paris; and their conversation is generally instructive, though sometimes affected. It must be owned, that the polite conversation of the men and women of fashion at Paris, though not always very deep, is much less futile and frivolous than ours here. It turns at least upon some subject, something of taste, some point of history, criticism, and even philosophy; which, though probably not quite so solid as Mr. Locke's, is however better, and more becoming rational beings, than our frivolous dissertations upon the weather, or upon whist. Monsieur du Clos observes, and I think very justly, *qu'il y a à present en France une fermentation universelle de la raison qui tend à se développer.* Whereas, I am sorry to say, that here that fermentation

tation ſeems to have been over ſome years ago, the ſpirit evaporated, and only the dregs left. Moreover, *les beaux eſprits* at Paris are commonly well bred, which ours very frequently are not: with the former your manners will be formed; with the latter, wit muſt generally be compounded for at the expence of manners. Are you acquainted with Marivaux, who has certainly ſtudied, and is well acquainted with the heart; but who refines ſo much upon its *plis et replis*, and deſcribes them ſo affectedly, that he often is unintelligible to his readers, and ſometimes ſo, I dare ſay, to himſelf? Do you know *Crébillon le fils?* He is a fine painter, and a pleaſing writer; his characters are admirable, and his reflections juſt. Frequent theſe people, and be glad, but not proud, of frequenting them: never boaſt of it, as a proof of your own merit, nor inſult, in a manner, other companies, by telling them affectedly what you, Monteſquieu, and Fontenelle were talking of the other day; as I have known many people do here, with regard to Pope and Swift, who had never been twice in company with either: nor carry into other companies the tone of thoſe meetings of *beaux eſprits*. Talk literature, taſte, philoſophy, &c. with them, *à la bonne heure*; but then with the ſame eaſe, and more *enjouement*, talk *pompons*, *moires*, &c. with Madame de Blot, if ſhe requires it. Almoſt every ſubject in the world has its proper time and place; in which no one is above or below diſcuſſion. The point is, to talk well upon the ſubject you talk upon; and the moſt trifling, frivolous ſubjects, will ſtill give a man of

parts an opportunity of ſhowing them. *L'uſage du grand monde* can alone teach that. This was the diſtinguiſhing characteriſtic of Alcibiades, and a happy one it was; that he could occaſionally, and with ſo much eaſe, adopt the moſt different, and even the moſt oppoſite habits and manners, that each ſeemed natural to him. Prepare yourſelf for the great world, as the *athletæ* uſed to do for their exerciſes; oil (if I may uſe that expreſſion) your mind, and your manners, to give them the neceſſary ſuppleneſs and flexibility; ſtrength alone will not do, as young people are too apt to think.

How do your exerciſes go on? Can you manage a pretty vigorous *ſauteur* between the pillars? Are you got into ſtirrups yet? *Faites vous aſſaut aux armes?* But, above all, what does Marcel ſay of you? Is he ſatisfied? Pray be more particular in your accounts of yourſelf; for, though I have frequent accounts of you from others, I deſire to have your own too. Adieu.

Yours, truly and tenderly.

LETTER

# LETTER CCXX.

London, May the 2d, O. S. 1751.

MY DEAR FRIEND,

TWO accounts, which I have very lately received of you, from two good judges, have put me into great ſpirits; as they have given me reaſonable hopes, that you will ſoon acquire all that I believe you want; I mean, the air, the addreſs, the graces, and the manners of a man of faſhion. As theſe two pictures of you, are very unlike that which I received, and ſent you ſome months ago, I will name the two painters: the firſt is an old friend and acquaintance of mine, Monſieur D'Aillon. His picture is, I hope, like you; for it is a very good one: Monſieur Tollot's is ſtill a better; and ſo advantageous a one, that I will not ſend you a copy of it, for fear of making you too vain. So far I will tell you, that there was only one *but* in either of their accounts; and it was this: I gave D'Aillon the queſtion, o[illegible]ary and extraordinary, upon the important article of Manners; and extorted this from him: * *Mais ſi vous* [illegible]z *il lui manque encore ce denier beau vernis qui re-* [illegible] *les couleurs, et qui donne l'éclat à la piece. Comptez* [illegible] *l'aura, il a trop d'eſprit pour n'en pas connoître tout le*

* "But, ſince you will know it, he ſtill wants that laſt, "beautiful varniſh, which raiſes the colours, and gives brilliancy "to the piece. Be perſuaded that he will acquire it; he has "too

*le prix, et je me trompe bien, ou plus d'une personne travaille à le lui donner.* Monsieur Tollot says, † *Il ne lui manque absolument pour être tout ce que vous souhaitez qu'il soit, que ces petits riens, ces graces de détail, cette aisance aimable, que l'usage du grand monde peut seul lui donner. A cet égard on m'assure qu'il est en de bonnes mains je ne sçais si on ne veut pas dire par la dans des beaux bras.* Without entering into a nice discussion of the last question, I congratulate you and myself upon your being so near that point which I so anxiously wish you may arrive at. I am sure, that all your attention and endeavours will be exerted; and, if exerted, they will succeed. Mr. Tollot says, that you are inclined to be fat; but I hope you will decline it as much as you can; not by taking any thing corrosive to make you lean, but by taking as little as you can of those things that would make you fat. Drink no chocolate, take your coffee without cream; you cannot possibly avoid suppers at Paris, unless you avoid company too, which I would by no means have you do; but eat as little at supper as you can, and make even an allowance for that little at your dinners. Take, occasionally, a double dose of riding

"too much se[illegible] not to know its value; and, if I am not greatly "mistaken, more persons than one are now endeavouring to give "it him."

† "In order to be exactly all that you wish him, he "wants those little nothings, those graces in [illegible] and the "amiable ease, which can only be acquired by usage [illegible] the "great world. I am assured that he is, in that respect, in good "hands, I do not know whether that does not rather imply, "in fine arms."

and

and fencing; and now that the fummer is come, walk a good deal in the Tuilleries: it is a real inconveniency to any body to be fat; and, befides, it is ungraceful for a young fellow. *A propos*, I had like to have forgot to tell you, that I charged Tollot to attend particularly to your utterance and diction; two points of the utmoft importance. To the firft he fays, * *Il ne s'énonce pas mal, mais il feroit à fouhaiter qu'il le fit encore mieux; et il s'exprime avec plus de feu que d'élegance. L'ufage de la bonne compagnie mettra auffi ordre à tout cela.* Thefe, I allow, are all little things feparately; but, aggregately, they make a moft important and great article in the account of a gentleman. In the Houfe of Commons you can never make a figure, without elegancy of ftyle, and gracefulnefs of utterance; and you can never fucceed as a Courtier, at your own Court, or as a Minifter at any other, without thofe innumerable *petits riens dans les manieres, et dans les attentions.* Mr. Yorke is by this time at Paris; make your court to him, but not fo as to difguft, in the leaft, Lord Albemarle; who may poffibly diflike your confidering [illegible]. Yorke as the man of bufinefs, and him as only [illegible] *ner la fcene.* Whatever your opinion may be upon *that point*, take care not to let it appear; but

* "His enunciation is not bad, but it is to be wifhed that "it [illegible] and he expreffes himfelf with more fire "than elegancy. Ufage of good company will inftruct him "likewife in that."

be

be well with them both, by ſhowing no public preference to either.

Though I muſt neceſſarily fall into repetitions, by treating the ſame ſubject ſo often, I cannot help recommending to you again the utmoſt attention to your air and addreſs. Apply yourſelf now to Marcel's lectures, as diligently as you did formerly to Profeſſor Maſcow's; deſire him to teach you every genteel attitude, that the human body can be put into; let him make you go in and out of his room frequently, and preſent yourſelf to him, as if he were by turns different perſons; ſuch as a miniſter, a lady, a ſuperior, an equal, an inferior, &c. Learn to ſit genteely in different companies; to loll genteely, and with good manners, in thoſe companies where you are authorized to be free; and to ſit up reſpectfully where the ſame freedom is not allowable. Learn even to compoſe your countenance occaſionally to the reſpectful, the chearful, and the inſinuating. Take particular care that the motions of your hands and arms be eaſy and graceful; for the genteelneſs of a man conſiſts more in them than in any thing elſe, eſpecially in his d[illegible] ing. Deſire ſome women to tell you of an[illegible] awkwardneſs that they obſerve in your ca[illegible] they are the beſt judges of theſe things; and [illegible] are ſatisfied, the men will be [illegible]o. Thin[illegible] only of the decorations. A you[illegible] ed[illegible] Madame Geoffrain, who has a great deal of

and who, I am informed, receives only the very beſt company in her houſe? Do you know Madame du Pin, who, I remember, had beauty, and I hear has wit and reading? I could wiſh you to converſe only with thoſe, who, either from their rank, their merit, or their beauty, require conſtant attention; for a young man can never improve in company, where he thinks he may neglect himſelf. A new bow muſt be conſtantly kept bent; when it grows older, and has taken the right turn, it may now and then be relaxed.

I have this moment paid your draught of £. 89. 15*s.* it was ſigned in a very good hand; which proves that a good hand may be written without the aſſiſtance of magic. Nothing provokes me much more, than to hear people indolently ſay, that they cannot do, what is in every body's power to do, if it be but in their will. Adieu.

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## LETTER CCXXI.

London, May the 6th, O. S. 1751.

MY DEAR FRIEND,

THE beſt authors are always the ſevereſt critics of their own works; they reviſe, correct, file, and poliſh [illegible] till they think they have brought them to perfection. Conſidering you as my work, I do not look upon myſelf as a bad author, and am therefore a ſevere critic. I examine narrowly into the

the leaſt inaccuracy or inelegancy, in order to correct, not to expoſe them, and that the work may be perfect at laſt. You are, I know, exceedingly improved in your air, addreſs, and manners, ſince you have been at Paris; but ſtill there is, I believe, room for farther improvement, before you come to that perfection which I have ſet my heart upon ſeeing you arrive at: and till that moment, I muſt continue filing and poliſhing. In a letter that I received by laſt poſt, from a friend of yours at Paris, there was this paragraph: * *Sans flatterie, j'ay l'honneur de vous aſſurer que Monſieur Stanhope réuſſit ici au de la de ce qu'on attendroit d'une perſonne de ſon age; il voit très bonne compagnie, et ce petit ton qu'on regardoit d'abord comme un peu décidé et un peu bruſque, n'eſt rien moins que cela, parcequ'il eſt l'effet de la franchiſe, accompagnée de la politeſſe et de la déférence. Il s'étudie à plaire, et il y réuſſit. Madame de Puiſieux en parloit l'autre jour avec complaiſance et intérêt: vous en ſerez content à tous égards.* This is extremely well, and I rejoice at it: one little circumſtance only may,

* "I have the honour to aſſure you, without flattery, that "Mr. Stanhope ſucceeds, beyond what might be expected "from a perſon of his age. He goes into very good company; and that kind of manner, which was at firſt thought to "be too deciſive and peremptory, is now judged otherwiſe; "becauſe it is acknowledged to [illegible] of an ingenuous frankneſs, accompanied by poli[illegible] and by a proper "deference. He ſtudies to pleaſe, and [illegible] Madame de "Puiſieux was the other day ſpeaking of him with complacency and friendſhip. You will be ſatisfied with him "in all reſpects."

and

and I hope will, be altered for the better. Take pains to undeceive those who thought that *petit ton un peu décidé et un peu brusque*; as it is not meant so, let it not appear so. Compose your countenance to an air of gentleness and *douceur*, use some expressions of diffidence of your own opinion, and deference to other people's; such as, * *s'il m'est permis de le dire—je croirois—ne seroit-ce pas plutôt comme cela? Au moins j'ai tout lieu de me défier de moi-même*: such mitigating, engaging words do by no means weaken your argument; but, on the contrary, make it more powerful, by making it more pleasing. If it is a quick and hasty manner of speaking that people mistake, *pour décidé et brusque*, prevent their mistakes for the future, by speaking more deliberately, and taking a softer tone of voice: as in this case you are free from the guilt, be free from the suspicion too. Mankind, as I have often told you, is more governed by appearances, than by realities: and, with regard to opinion, one had better be really rough and hard, with the appearance of gentleness and softness, than just the reverse. Few people have penetration enough to discover, attention enough to observe, or even concern enough to examine, beyond [illegible] exterior; they take their notions from the sur[illegible] and go no[illegible] they commend, as the gen[illegible] man in the world, that man

* If I might be permitted to say—I should think—Is it not rather so? At least I have the greatest reason to be diffident of myself.

who has the moſt engaging exterior manner, though poſſibly they have been but once in his company. An air, a tone of voice, a compoſure of countenance to mildneſs and ſoftneſs, which are all eaſily acquired, do the buſineſs; and without farther examination, and poſſibly with the contrary qualities, that man is reckoned the gentleſt, the modeſteſt, and the beſt-natured man alive. Happy the man who, with a certain fund of parts and knowledge, gets acquainted with the world early enough to make it his bubble, at an age, when moſt people are the bubbles of the world! for that is the common caſe of youth. They grow wiſer, when it is too late: and, aſhamed and vexed at having been bubbles ſo long, too often turn knaves at laſt. Do not therefore truſt to appearances and outſide yourſelf, but pay other people with them; becauſe you may be ſure that nine in ten of mankind do, and ever will, truſt to them. This is by no means a criminal or blameable ſimulation, if not uſed with an ill intention. I am by no means blameable in deſiring to have other people's good word, good will, and affection, if I do not mean to abuſe them. Your heart, I know, is good, your ſenſe is ſolid, and your knowledge extenſive. What then ren[illegible] for you to do? Nothing, but to adorn thoſe f[illegible] mental qualifications, with ſuc[illegible] and [illegible] vating manners, ſoftneſs, and gentleneſs, [illegible] endear you to thoſe who are able to judge of your real merit, and which always ſtand in the ſtead of merit with thoſe who are not. I do not mean by this

this to recommend to you *le fade doucereux*, the insipid softness of a gentle fool: no, assert your own opinion, oppose other people's, when wrong; but let your manner, your air, your terms, and your tone of voice, be soft and gentle, and that easily and naturally, not affectedly. Use palliatives when you contradict; such as, *I may be mistaken, I am not sure, but I believe, I should rather think*, &c. Finish any argument or dispute with some little good-humoured pleasantry, to show that you are neither hurt yourself, nor meant to hurt your antagonist; for an argument, kept up a good while, often occasions a temporary alienation on each side. Pray observe particularly, in those French people who are distinguished by that character, *cette douceur de mœurs et de manieres*, which they talk of so much, and value so justly; see in what it consists; in mere trifles, and most easy to be acquired, where the heart is really good. Imitate, copy it, till it becomes habitual and easy to you. Without a compliment to you, I take it to be the only thing you now want: nothing will sooner give it you than a real passion, or, at least, *un goût vif*, for some woman of fashion; and, as I suppose that you have either the one or the other by this time, you are consequently in the best school. ... this, if you were to say to Lady Hervey, ... or such others as you look

* *On dit que j'ai un certain*

*petit*

... of manner which is rather too

... is not however my intention

that

*petit ton trop décidé et trop brusque, l'intention pourtant n'y est pas; corrigez moi, je vous en supplie, et châtiez moi même publiquement quand vous me trouverez sur le fait. Ne me passez rien, poussez votre critique jusqu'à l'excès; un juge aussi éclairé est en droit d'être sévere, et je vous promets que le coupable tâchera de se corriger.*

Yesterday I had two of your acquaintances to dine with me, Baron B. and his companion Monsieur S. I cannot say of the former, *qu'il est paitri de graces*; and I would rather advise him to go and settle quietly at home, than to think of improving himself by farther travels, *Ce n'est pas le bois dont on en fait.* His companion is much better, though he has a strong *tocco di tedesco.* They both spoke well of you, and so far I liked them both. * *Comment vont nos affaires avec l'aimable petite Blot? Se prête-t-elle à vos fleurettes, êtes vous censé être sur les rangs? Madame du —— est-elle votre Madame de Lursay, et fait-elle quelquefois des nœuds? Seriez vous son Meilcour? Elle a, dit on, de la douceur, de l'esprit, des manieres; il y a à*

that it would be so: I intreat you to correct, and even publicly to punish me, whenever I am guilty. Do not treat me with the least indulgence, but criticise to the utmost. So clear-sighted a judge as you has a right to be severe; and I promise you that the criminal will endeavour to correct himself.

* How go you on with the amiable little Blot? Does [...] to your flattering tale? Are you number[e]d [...] admirers? Is Madame du —— yo[...] she sometimes knot, and are you [...] has softness, sense, and engaging [...] ticeship much may be learned.

*apprendre dans un tel apprentissage**. A woman like her, who has always pleased, and often been pleased, can best teach the art of pleasing; that art, without which *ogni fatica è vana.* Marcel's lectures are no small part of that art; they are the engaging forerunner of all other accomplishments. Dress is also an article not to be neglected, and I hope you do not neglect it; it helps in the *premier abord*, which is often decisive. By dress, I mean your clothes being well made, fitting you, in the fashion and not above it; your hair well done, and a general cleanliness and spruceness in your person. I hope you take infinite care of your teeth; the consequences of neglecting the mouth are serious, not only to one's-self but to others. In short, my dear child, neglect nothing; a little more will complete the whole. Adieu! I have not heard from you these three weeks, which I think a great while.

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## LETTER CCXXII.

London, May the 10th, O. S. 1751.

MY DEAR FRIEND,

I Received yesterday, at the same time, your letters of the 4th and the 11th, N. S. and being much m[illegible] c[illegible] of my commissions than you are of

* This whole passage, and several others, allude to Crébillon's *Egaremens du Cœur et de l'Esprit*, a sentimental novel written about that time, and then much in vogue at Paris.

 yours,

yours, I do not delay one moment ſending you my final inſtructions concerning the pictures. The Man, you allow to be a Titian, and in good preſervation; the Woman is an indifferent and a damaged picture; but, as I want them for furniture for a particular room, companions are neceſſary; and therefore I am willing to take the Woman, for better for worſe, upon account of the Man; and if ſhe is not too much damaged, I can have her tolerably repaired, as many a fine woman is, by a ſkilful hand here; but then I expect the Lady ſhould be, in a manner, thrown into the bargin with the Man: and, in this ſtate of affairs, the Woman being worth little or nothing, I will not go above fourſcore Louïs for the two together. As for the Rembrandt you mention, though it is very cheap, if good, I do not care for it. I love *la belle nature*; Rembrandt paints caricaturas. Now for your own commiſſions, which you ſeem to have forgotten. You mention nothing of the patterns which you received by Monſieur Tollot, though I told you in a former letter, which you muſt have had before the date of your laſt, that I ſhould ſtay till I received the patterns pitched upon by your ladies; for as to the inſtructions which you ſent me in Madame Monconſeil's hand, I could find no mohairs* in London, that exactly anſwered that deſcription: I ſhall [illegible] aſſures me, till you ſend me (which you may eaſily do [illegible] the patterns choſen by your three Grac[illegible]

* By mohairs we ſuppoſe his Lordſhip means tabbies.

I would, by all means, have you go now and then for two or three days, to Maréchal Coigny's, at Orli; it is but a proper civility to that family, which has been particularly civil to you; and moreover, I would have you familiarize yourſelf with, and learn the interior and domeſtic manners of people of that rank and faſhion. I alſo deſire that you will frequent Verſailles and St. Cloud, at both which Courts you have been received with diſtinction. Profit by that diſtinction, and familiarize yourſelf at both. Great Courts are the ſeats of true good-breeding; you are to live at Courts, loſe no time in learning them. Go and ſtay ſometimes at Verſailles, for three or four days, where you will be domeſtic in the beſt families, by means of your friend Madame de Puiſieux; and mine, L'Abbé de la Ville. Go to the King's and the Dauphin's levées, and diſtinguiſh yourſelf from the reſt of your countrymen, who, I dare ſay, never go there when they can help it. Though the young Frenchmen of faſhion may not be worth forming intimate connections with, they are well worth making acquaintance of; and I do not ſee how you can avoid it, frequenting ſo many good French houſes as you do, where, to be ſure, many of them come. Be cautious how you contract friendſhips, but be de- [illegible] ...uſtrious, to obtain an univerſal [illegible] ...intance. Be eaſy, and even forward, in making new acquaintances; that is the only way of knowing manners and characters in general, which is, at preſent, your great object. You are *enfant de*

 *famille*

*famille* in three Ministers houses; but I wish you had a footing, at least, in thirteen; and th , I should think, you might easily bring about, by that common chain, which, to a certain degree, connects those you do not, with those you do know. For instance, I suppose that neither Lord Albemarle, nor Marquis de St. Germain, would make the least difficulty to present you to Comte Caunitz, the Nuncio, *&c.* *Il faut être rompu au monde*, which can only be done by an extensive, various, and almost universal acquaintance.

When you have got your emaciated Philomath, I desire that his triangles, rhomboids, *&c.* may not keep you one moment out of the good company you would otherwise be in. Swallow all your learning in the morning, but digest it in company in the evenings. The reading of ten new characters is more your business now, than the reading of twenty old books; showish and shining people always get the better of all others, though ever so solid. If you would be a great man in the world when you are old, shine and be showish in it while you are young; know every body, and endeavour to please every body, I mean exteriorly; for fundamentally it is impossible. Try to engage the heart of every woman, and the affections of almost every man you meet with. Madame Monconseil [illegible] you are most surprisingly improved in your air, [illegible] ners, and address; go on, my dear child, and never think that you are come to a sufficient degree of perfection; *Nil actum reputans si quid superesset agendum*;

*gum*; and in thoſe ſhining parts of the character of a gentleman, there is always ſomething remaining to be acquired. Modes and manners vary in different places, and at different times; you muſt keep pace with them, know them, and adopt them, wherever you find them. The great uſage of the world, the knowledge of characters, the *brillant d'un galant homme*, is all that you now want. Study Marcel and the *beau monde* with great application; but read Homer and Horace, only when you have nothing elſe to do. Pray who is *la belle Madame de Caſe*, whom I know you frequent? I like the epithet given her very well; if ſhe deſerves it, ſhe deſerves your attention too. A man of faſhion ſhould be gallant to a fine woman, though he does not make love to her, or may be otherwiſe engaged. *On lui doit des politeſſes, on fait l'éloge de ſes charmes, et il n'en eſt ni plus ni moins pour cela:* it pleaſes, it flatters; you get their good word, and you loſe nothing by it. Theſe *gentilleſſes* ſhould be accompanied, as indeed every thing elſe ſhould, with *un air, un ton de douceur et de politeſſe. Les graces* muſt be of the party, or it
never do; and they are ſo eaſily had, that it is
o me every body has them not; they
ned than any woman of common re-
ncy. Purſue them but with care
u are ſure to enjoy them at laſt:
you will never enjoy any
truly, that Mr. **** is
that will mend with keep-
donable in him, as juſt

 come

come from school. But reflect what you would think of a man, who had been any time in the world, and yet should be so awkward. For God's sake therefore, now, think of nothing but shining, and even distinguishing yourself in the most polite Courts, by your air, your address, your manners, your politeness, your *douceur*, your graces. With those advantages (and not without them) take my word for it, you will get the better of all rivals, in business as well as in *ruelles*. Adieu! Send me your patterns by the next post, and also your instructions to Grevenkop, about the seal, which you seem to have forgotten.

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## LETTER CCXXIII.

London, May the 16th, O. S. 1751.

MY DEAR FRIEND,

IN about three months, from this day, we shall probably meet. I look upon that moment, as a young woman does upon her bridal night; I e[illegible] the greatest pleasure, and yet cannot [illegible] some little mixture of pain. My rea[illegible] doubt a little, of what my imagi[illegible] expect. In some articles, I am [illegible] most sanguine wishes will n[illegible] those are the most material [illegible] something or other, which [illegible] describe. However, [illegible]

want of that amiable and engaging *je ne sçais quoi*, which, as ſome philoſophers have, unintelligibly enough, ſaid of the ſoul, is all in all, and all in every part; it ſhould ſhed its influence over every word and action. I fear the want of that air, and firſt *abord*, which ſuddenly lays hold of the heart, one does not know diſtinctly how nor why. I fear an inaccuracy, or, at leaſt, inelegancy of diction, which will wrong, and lower, the beſt and juſteſt matter. And, laſtly, I fear an ungraceful, if not an unpleaſant utterance, which would diſgrace and vilify the whole. Should theſe fears be at preſent founded, yet the objects of them are (thank God) of ſuch a nature, that you may, if you pleaſe, between this and our meeting, remove every one of them. All theſe engaging and endearing accompliſhments are mechanical, and to be acquired by care and obſervation, as eaſily as turning, or any mechanical trade. A common country fellow, taken from the plough, and inliſted in an old corps, ſoon lays aſide his ſh[illegible]bling gait, his ſlouching air, his clumſy and a[illegible]rd motions; and acquires the martial air, the [illegible]tions, and the whole exerciſe of the [illegible]ticularly, of his right and left hand [illegible] Not from his parts; which were [illegible] as after he was inliſted; but [illegible]le ambition of being like, [illegible] thoſe [illegible] live with; or elſe from th[illegible] of being puſ[illegible] r not being ſo. If then both [illegible] either of theſe [illegible]es, change ſuch a fellow, in [a]bout ſix month[illegible] to ſuch a degree, as that

that he is not to be known again, how much ſtronger ſhould both theſe motives be with you, to acquire, in the utmoſt perfection, the whole exerciſe of the people of faſhion, with whom you are to live all your life? Ambition ſhould make you reſolve to be, at leaſt, their equal in that exerciſe, as well as the fear of puniſhment; which moſt inevitably will attend the want of it. By that exerciſe, I mean the air, the manners, the graces, and the ſtyle of people of faſhion. A friend of yours in a letter I received from him by the laſt poſt, after ſome other commendations of you, ſays, * *Il eſt étonnant, que penſant avec tant de ſolidité qu'il fait, et aïant le gout auſſi ſur, et auſſi délicat qu'il l'a, il s'exprime avec ſi peu d'élégance et de délicateſſe. Il néglige même totalement le choix des mots et la tournure des phraſes.* This I ſhould not be ſo much ſurpriſed or concerned at, if it related only to the Engliſh language; which, hitherto, you have had no opportunity of ſtudying, and but few of ſpeaking, at leaſt to thoſe who could correct your inaccuracies. [illegible]ut if you do not expreſs yourſelf elegantly and de[illegible] ly in French and German (both which [illegible] know you poſſeſs perfectly, and ſpea[illegible] can be only from an unpardona[illegible] what you moſt erroneouſly [illegible] though, in truth, it is one [illegible]

* It i[illegible] ſurpriſing, that, th[illegible] [illegible]ith [illegible] much ſol[illegible] does, and having ſo true and [illegible]d a taſte, he ſhould [illegible]ſs himſelf with ſo little elegan[illegible] [illegible]d delicacy. He even totally neglects the choice of wo[illegible] d turn of phraſes.

your

your life. Solidity and delicacy of thought must be given us, it cannot be acquired, though it may be improved; but elegancy and delicacy of expression may be acquired by whoever will take the necessary care and pains. I am sure you love me so well, that you would be very sorry, when we meet, that I should be either disappointed or mortified, and I love you so well, that, I assure you, I should be both, if I should find you want any of those exterior accomplishments which are the indispensably necessary steps to that figure, and fortune, which I so earnestly wish you may one day make in the world.

I hope you do not neglect your exercises of riding, fencing, and dancing, but particularly the latter; for they all concur to *dégourdir*, and to give a certain air. To ride well, is not only a proper and graceful accomplishment for a gentleman, but may also save you many a fall hereafter; to fence well, may possibly save your life; and to dance well, is absolutely necessary, in order to sit, stand, and walk well. To tell you the truth, my friend, I have some little suspicion, that you now and then neglect or omit your exercises, for more serious studies. But now *non est his locus*, every thing has its time; and this is yours for your exercises; for when you return to Paris, I only propose your continuing your dancing; which you shall two years longer, if [illegible]p[illegible] be where there is a good dancing-[illegible] I will see you take some lessons with your old master Desnoyers, who is our Marcel.

What says Madame du Pin to you? I am told she is

is very handſome ſtill; I know ſhe was ſo ſome few years ago. She has good parts, reading, manners, and delicacy; ſuch an *arrangement* would be both creditable and advantageous to you. She will expect to meet with all the good-breeding [illegible] delicacy that ſhe brings; and as ſhe is paſt [illegible] glare and *éclat* of youth, may be the more willi[illegible] to liſten to your ſtory, if you tell it well. For an attachment, I ſhould prefer her to *la petite Blot*; and, for a mere gallantry, I ſhould prefer *la petite Blot* to her; ſo that they are conſiſtent, *et l'une n'empêche pas l'autre.* Adieu! Remember *la douceur et les graces.*

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## LETTER CCXXIV.

London, May the 23d, O. S. 1751.

MY DEAR FRIEND,

I Have this moment received your letter of the 25th, N. S. and being rather ſomewhat more attentive to my commiſſions, than you are to yours, return you this immediate anſwer to the queſtion you aſk me about the two pictures: I will not give one livre more than what I told you in my laſt; having no ſort of occaſion for them, and not knowing very well where to put them, if I had them.

I wait with impatience for your fin[illegible] the mohairs; the mercer perſecuting me every day, for three pieces which I thought pretty, and which I have

have kept by me eventually, to ſecure them, in caſe your ladies ſhould pitch upon them.

What do you mean by your * Si j'oſois? qu'eſt ce qui vous empêche d'oſer? On oſe toujours quand il y a eſpérance de ſuccès; et on ne perd rien à oſer, quand même il n'y en a pas. Un honnête homme ſçait oſer, et quand il faut oſer, il ouvre la tranchée par des travaux, des ſoins, et des attentions; s'il n'en eſt pas délogé d'abord il avance toujours à l'attaque de la place même. Après de certaines approches le ſuccès eſt infaillible, et il n'y a que les nigauds qui en doutent, ou qui ne le tentent point. Seroit-ce le caractére reſpectable de Madame de la Valiere, qui vous empêche d'oſer, ou ſeroit-ce la vertu farouche de Madame du Pin qui vous retient? La ſageſſe invincible de la belle Madame Caſe vous décourage-t-elle plus que ſa beauté ne vous invite? Mais fi donc. Soïez convaincu que la femme la plus ſage ſe trouve flattée, bien loin d'être offenſée par une déclaration d'amour, faite avec politeſſe, et agrément. Il ſe peut bien

* If I durſt! What ſhould hinder you from daring? One always dares, if there are hopes of ſucceſs; and if even there are none, one is no loſer by daring. A man of faſhion knows how, and when, to dare. He begins his approaches by diſtant attacks, by aſſiduities, and by attentions. If he is not immediately and totally repulſed he continues to advance. After certain ſteps, ſucceſs is infallible; and none but very ſilly fellows can then either doubt, or not attempt it. Is it the reſpectable character of Madame de la Valiere, which prevents your daring; or are you intimidated at the fierce virtue of Madame du Pin? Does the invincible modeſty of the handſome Madame Caſe diſcourage,

bien qu'elle ne s'y prêtera point, c'est à dire si elle a un gout ou une passion pour quelque autre; mais en tout cas elle ne vous en sçaura pas mauvais gré; de façon qu'il n'est pas question d'oser dès qu'il n'y a pas de danger. Mais si elle s'y prête, si elle écoute, et qu'elle vous permet de redoubler votre déclaration, comptez qu'elle se moquera bien de vous si vous n'osez pas tout le reste. Je vous conseille de débuter plutôt par Madame du Pin, qui a encore de la beauté plus qu'il n'en faut pour un jeune drôle comme vous; elle a aussi du monde, de l'esprit, de la délicatesse; son âge ne lui laisse pas absolument le choix de ses amans, et je vous réponds qu'elle ne rejetteroit pas les offres de vos très humbles services. Distinguez la donc par vos attentions, et des regards tendres;

rage, more than her beauty invites you? Fie, for shame! Be convinced that the most virtuous woman, far from being offended at a declaration of love, is flattered by it, if it is made in a polite and agreeable manner. It is possible that she may not be propitious to your vows; that is to say, if she has a liking or a passion for another person. But, at all events, she will not be displeased with you for it; so that, as there is no danger, this cannot even be called daring. But if she attends, if she listens, and allows you to repeat your declaration, be persuaded that if you do not dare all the rest, she will laugh at you. I advise you to begin rather by Madame du Pin, who has still more than beauty enough for such a youngster as you. She has, besides, knowledge of the world, sense, and delicacy. As she is not so extremely young, the choice of her lovers cannot be intirely at her option. I promise you, she will not refuse the tender of your most humble services. Distinguish her then by attentions, and by tender looks. Take favourable opportunities of whispering, that you wish esteem and friendship were the only motives

dres ; et prenez les occasions favorables de lui l'oreille que vous voudriez bien que l'ami l'estime fussent les seuls motifs de vos égards pour el mais que des sentimens bien plus tendres les véritables sources. Que vous souffr n les lui déclarant, mais que vous souffriez en les lui cachant.

Je sens bien qu'en lui disant cela pour la premiere fois vous aurez l'air assez sot, et assez penaud, et que vous le direz fort mal. Tant mieux, elle attribuera vôtre désordre à l'excès de vôtre amour, au lieu de l'attribuer à la véritable cause, vôtre peu d'usage du monde, surtout dans ces matiéres. En pareil cas l'amour propre est le fidele ami de l'amant. Ne craignez donc rien, soïez galant homme ; parlez bien, et on vous écoutera. Si on ne vous écoute pas la premiere, parlez une seconde, une troisieme, une quatrieme fois ; si la place n'est pas déjà prise, soïez sur qu'à la longue elle est prenable.

tives of your regard for her ; but that it derives from sentiments a much more tender nature : that you made not this declara- without pain ; but that the concealing your passion was a greater torment.

am sensible that in saying this for the first time, you will lly, abashed, and even expreſs yourself very ill. So much ter ; for, instead of attributing your confusion to the sage you have of the world, particularly in these sort of she will think that exceſs of love is the occasion of it. case, the lover's best friend is self-love. Do not then ; behave gallantly. Speak well, and you will be If you are not listened to the first time, try a second, a and a fourth. If the place is not already taken, depend upon it it may be conquered.

I am

1 very glad you are going to Orli, and from thence to St. Cloud; go to both, and to Verfailles alfo, often. It is that interior, domeftic familiarity with peopl fafhion, that alone can give you *l'ufage du* *les manieres aifées.* It is only with women or men one refpects, that the defire of p exerts itfelf; and without the defire of pleafing, no man living can pleafe. Let that defire be the fpring of all your words and actions. That happy talent, the a leafing, which fo few do, though almoft all r ffefs, is worth all your learning and knowle ge put together. The latter can ne er raife you high, without the former; but the former may carry you, as it has carried thoufands, a great way, without the latter.

I am glad that you dance fo well, as to be reckoned by Marcel among his beft fcholars; go on, and dance better ftill. Dancing well is pleafing *pro tanto*, and makes a part of that neceffary *whole*, which is compofed of a thoufand parts, many of them of *les infiniment petits quoiqu' infiniment néceffaires.*

I fhall never have done upon this fubject, which indifpenfably neceff ry towards your making figure or fortune in the world; both which I ha fet my heart upon, and for both which you now folutely want no one thing but the art of plea and I muft not conceal from you, that you have a good way to go, before you arrive at it. Y want a thoufand of thofe little attentions that defire of pleafing: you want a *douceur* of air preffion that engages: you want an elegancy and delicacy

ſicacy of expreſſion, neceſſary to adorn the beſt ſenſe and moſt ſolid matter: in ſhort, you ſtill want a great deal of the *brillant* and the *poli*. Get them at any rate; ſacrifice hecatombs of books to them: ſeek for them in company, and renounce your cloſet till you have got them. I never received the letter you refer to, if ever you wrote it. Adieu, *et bon ſoir Monſeigneur*.

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## LETTER CCXXV.

Greenwich, June the 6th, O. S. 1751.

MY DEAR FRIEND,

SOLICITOUS and anxious as I have ever been to form your heart, your mind, and your manners; and to bring you as near perfection as the imperfection of our natures will allow; I have exhauſted, in the courſe of our correſpondence, all that my own mind could ſuggeſt, and have borrowed from others whatever I thought could be uſeful to you; but this has neceſſarily been interruptedly and by ſnatches. It is now time, and you are of an age to review and to weigh in your own mind all that you have heard, and all that you have read, upon theſe ſubjects; and to form your own character, your conduct, and your manners, for the reſt of your life; allowing for ſuch improvements as a farther knowledge of the world will naturally give you. In this view, I would recommend to you to read, with the

greateſt attention, ſuch books as treat particularly of thoſe ſubjects; reflecting ſeriouſly upon them, and then comparing the ſpeculation with the practice. For example, if you read in the morning ſome of la Rochefoucault's maxims; conſider them, examine them well, and compare them with the real characters you meet with in the evening. Read la Bruyere in the morning, and ſee in the evening whether his pictures are like. Study the heart and the mind of man, and begin with your own. Meditation and reflection muſt lay the foundation of that knowledge; but experience and practice muſt, and alone can complete it. Books, it is true, point out the operations of the mind, the ſentiments of the heart, the influence of the paſſions: and ſo far they are of previous uſe: but without ſubſequent practice, experience, and obſervation, they are as ineffectual, and would even lead you into as many errors in fact, as a map would do, if you were to take your notions of the towns and provinces from their delineations in it. A man would reap very little benefit by his travels, if he made them only in his cloſet upon a map of the whole world. Next to the two books that I have already mentioned, I do not know a better for you to read, and ſeriouſly reflect upon, than *avis d'une mere à un fils par la Marquiſe de Lambert*. She was a woman of a ſuperior underſtanding and knowledge of tl world, had always kept the beſt company, w[illegible] citous that her ſon ſhould make a figure and [illegible]ortune in the world, and knew better than any [illegible]dy how to point out the means. It is very ſhort, and

will take you much leſs time to read, than you ought to employ in reflecting upon it, after you have read it. Her ſon was in the army, ſhe wiſhed he might riſe there; but ſhe well knew, that, in order to riſe, he muſt firſt pleaſe: ſhe ſays to him, therefore, * *à l'égard de ceux dont vous dépendez, le premier merite eſt de plaire.* And, in another place, † *Dans les emplois ſubalternes vous ne vous ſoutenez que par les agrémens. Les maitres ſont comme les maitreſſes; quelque ſervice que vous leur aïez rendû, ils ceſſent de vous aimer quand vous ceſſez de leur plaire.* This, I can aſſure you, is at leaſt as true in courts as in camps, and poſſibly more ſo. If to your merit and knowledge you add the art of pleaſing, you may very probably come in time to be Secretary of State; but, take my word for it, twice your merit and knowledge, without the art of pleaſing, would, at moſt, raiſe you to the *important poſt* of Reſident at Hamburgh or Ratiſbon. I need not tell you now, for I often have, and your own diſcernment muſt have told you, of what numberleſs little ingredients that art of pleaſing is compounded, and how the want of the leaſt of them lowers the whole; but the principal ingredient is, undoubtedly, *la douceur* [illegible] *manieres*: nothing will give you this [illegible] [illegible]pany with your ſuperiors. [illegible]th

[illegible] ith regard [illegible] whom you depend, the chief [illegible] is to pleaſe.

[illegible] ſubaltern employments, [illegible] art of pleaſing muſt be your [illegible] Maſters are like miſtreſ[illegible]; whatever ſervic[illegible]s they [illegible] indebted to you for, they ce[illegible] to love when you ceaſe to [illegible] ag[illegible]able.

Madame

Madame Lambert tells her son, ‡ *que vos liaisons soient avec des personnes au dessus de vous, par la vous vous accoutumez au respect et à la politesse*; *avec ses égaux on se néglige, l'esprit s'assoupit.* She advises him too to frequent those people, and to see their inside; * *il est bon d'approcher les hommes, de les voir à découvert; et avec leur merite de tous les jours.* A happy expression! It was for this reason that I have so often advised you to establish and domesticate yourself, wherever you can, in good houses of people above you, that you may see their *every-day* character, manners, habits, *&c.* One must see people undressed, to judge truly of their shape; when they are dressed to go abroad, their clothes are contrived to conceal, or at least palliate, the defects of it: as full-bottomed wigs were contrived for the Duke of Burgundy, to conceal his hump back. Happy those who have no faults to disguise, nor weaknesses to conceal! there are few, if any such: but unhappy those, who know so little of the world as to judge by outward appearances. Courts are the best keys to characters: there every passion is busy, every art exerted, every character analysed: jealousy, ever watchful, not only discovers, but exposes, the mysteries of the trade, even by-

‡ Let your connections be wi[...] you; means you will acquire a habit [...] politeness. one's equals one is apt to [...] negligent, and the grows torpid.

* In order to judge of [...]es one must be intimately [...]ed; thus you see them [...]out a veil, and with their [...]e every-day merit.

standers

ſtanders *y apprennent à déviner*. There too the great art of pleaſing is practiſed, taught, and learned, with all its graces and delicacies. It is the firſt thing needful there: it is the abſolutely neceſſary harbinger of merit and talents, let them be ever ſo great. There is no advancing a ſtep without it. Let miſanthropes and would-be philoſophers declaime as much as they pleaſe againſt the vices, the ſimulation, and diſſimulation of Courts; thoſe invectives are always the reſult of ignorance, ill-humour, or envy. Let them ſhow me a cottage, where there are not the ſame vices of which they accuſe Courts; with this difference only, that in a Cottage they appear in their native deformity, and that in Courts, manners and good-breeding make them leſs ſhocking, and blunt their edge. No, be convinced that the good-breeding, the *tournure*, *la douceur dans les manieres*, which alone are to be acquired at Courts, are not the ſhowiſh trifles only which ſome people call or think them: they are a ſolid good; they prevent a great deal of real miſchief; they create, adorn, and ſtrengthen friendſhips: they keep hatred within bounds; they
good-humour and good-will in families,
of good-breeding and gentleneſs of
the original cauſe of diſcord.
ate, an habit of theſe *miti-*
upon every the leaſt oc-
and familiar to you
a great degree of
and only called in
tell you truly, this
is

is now the only doubtful part of your character with me; and it is for that reason that I dwell upon it so much, and inculcate it so often. I shall soon see whether this doubt of mine is founded; or rather, I hope I shall soon see that it is not.

This moment I receive your letter of the 9th, N. S. I am sorry to find that you have had, though ever so slight, a return of your Carniolan disorder; and I hope your conclusion will prove a true one, and that this will be the last. I will send the mohairs by the first opportunity. As for the pictures, I am already so f , that I am resolved not to buy one more, unless by gre accident I should meet with something surprisingly good, and as surprisingly cheap.

I should have thought that Lord *** at his age, and with his parts and address, need not have been reduced to keep an opera wh—e, in such a place as Paris, where so many women of fashion generously serve as volunteers. I am still more sorry that he is in love with her; for that will take him out of good company, and sink him into bad; such as fidlers, pipers, and *id genus omne*; most unedifying and unbecoming company for a man
shion!

Lady Chesterfield makes y
ments. Adieu, my dea

## LETTER CCXXVI.

Greenwich, June the 10th, O. S. 1751.

MY DEAR FRIEND,

YOUR ladies were ſo ſlow in giving their ſpecific orders, that the mohairs, of which you at laſt ſent me the patterns, were all ſold. However, to prevent farther delays (for ladies are apt to be very impatient, when at laſt they know their own minds) I have taken the quantities deſired, of three mohairs which come neareſt to the deſcription you ſent me ſome time ago, in Madame Monconſeil's own hand; and I will ſend them to Calais by the firſt opportunity. In giving *la petite Blot* her piece, you have a fine occaſion of ſaying fine things, if ſo inclined.

Lady Hervey, who is your puff and panegyriſt, writes me word, that ſhe ſaw you lately dance at a ball, and that you dance very genteely. I am extremely glad to hear it; for (by the maxim that *omne majus continet in ſe minus*) if you dance genteely, I preſume you walk, ſit, and ſtand genteely too; things which are much more eaſy, though much more neceſſary, than dancing well. I have known many very genteel people, who could not dance well; but I never knew any body dance very well, who was not genteel in other things. You will probably often have occaſion to ſtand in circles, at the levées of princes and miniſters, when it is very neceſſary, *de païer de ſa perſonne, et d'être bien*

 *planté*,

*planté*, with your feet not too near nor too diſtant from each other. More people ſtand and walk, than ſit genteely. Awkward, ill-bred people, being aſhamed, commonly ſit up bolt upright, and ſtiff; others, too negligent and eaſy, *ſe veautrent dans leur fauteuil*, which is ungraceful and ill-bred, unleſs where the familiarity is extreme: but a man of faſhion makes himſelf eaſy, and appears ſo, by leaning gracefully, inſtead of lolling ſupinely; and by varying thoſe eaſy attitudes, inſtead of that ſtiff immobility of a baſhful booby. You cannot conceive, nor can I expreſs, how advantageous a good air, genteel motions, and engaging addreſs are, not only among women, but among men, and even in the courſe of buſineſs; they faſcinate the affections, they ſteal a preference, they play about the heart till they engage it. I know a man, and ſo do you, who, without a grain of merit, knowledge, or talents, has raiſed himſelf millions of degrees above his level, ſingly by a good air, and engaging manners; inſomuch that the very prince who raiſed him ſo high, calls him, *mon aimable vaut-rien**: but of this do not open your lips, *pour cauſe*. I give you this ſecret, as the ſtrongeſt proof imaginable, of the efficacy of air, addreſs, *tournure, et tous ces petits riens*.

Your other puff and panegyriſt, Mr. Harte, gone to Windſor, in his way to Cornwall, in order to be back ſoon enough to meet you

* The Maréchal De Richelieu.

I really

I really believe he is as impatient for that moment as I am, *et c'est tout dire:* but, however, notwithstanding my impatience, if, by chance, you should then be in a situation, that leaving Paris would cost your heart too many pangs, I allow you to put off your journey, and to tell me, as Festus did Paul, *at a more convenient season I will speak to thee.* You see by this, that I eventually sacrifice my sentiments to yours, and this in a very uncommon object of paternal complaisance. Provided always, and be it understood (as they say in Acts of Parliament) that *quæ te cumque domat Venus, non erubescendis adurit ignibus.* If your heart will let you come, bring with you only your valet de chambre, Christian, and your own footman; not your valet de place, whom you may dismiss for the time, as also your coach; but you had best keep on your lodgings, the intermediate expence of which will be but inconsiderable, and you will want them to leave your books and baggage in. Bring only the clothes you travel in, one suit of black, for the mourning for the Prince will not be quite out by that time, and one suit of your fine clothes, two or three of your laced shirts, and the rest plain ones; of other things, as bags, feathers, &c. as you think proper. Bring no books, unless two or three for your amusement upon the road; for we must apply singly to English, in which you are certainly no *puriste*, and I will supply you sufficiently with the proper English authors. I shall probably keep you here till about the middle of

October, and certainly not longer; it being absolutely necessary for you to pass the next winter at Paris; so that should any fine eyes shed tears for your departure, you may dry them by the promise of your return in two months.

Have you got a master for Geometry? If the weather is very hot, you may leave your riding at the *manège* till you return to Paris, unless you think the exercise does you more good than the heat can do you harm; but I desire you will not leave off Marcel for one moment: your fencing likewise, if you have a mind, may subside for the summer; but you will do well to resume it in the winter, and to be *adroit* at it, but by no means for offence, only for defence in case of necessity. Good night. Yours.

P. S. I forgot to give you one commission, when you come here; which is, not to fail bringing the *graces* along with you.

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## LETTER CCXXVII.

Greenwich, June the 13th, O. S. 1751.

MY DEAR FRIEND,

LES *bienséances** are a most necessary part of the knowledge of the world. They consist in the relations of persons, things, time, and place;

* This single word implies decorum, good-breeding, and propriety.

good

good ſenſe points them out, good company perfects them, (ſuppoſing always an attention and a deſire to pleaſe) and good policy recommends them.

Were you to converſe with a King, you ought to be as eaſy and unembarraſſed as with your own valet de chambre: but yet every look, word, and action, ſhould imply the utmoſt reſpect. What would be proper and well-bred with others, much your ſuperiors, would be abſurd and ill-bred with one ſo very much ſo. You muſt wait till you are ſpoken to; you muſt receive, not give, the ſubject of converſation; and you muſt even take care that the given ſubject of ſuch converſation do not lead you into any impropriety. The art would be to carry it, if poſſible, to ſome indirect flattery: ſuch as commending thoſe virtues in ſome other perſon, in which that Prince either thinks he does, or at leaſt would be thought by others to excel. Almoſt the ſame precautions are neceſſary to be uſed with Miniſters, Generals, *&c.* who expect to be treated with very near the ſame reſpect as their maſters, and commonly deſerve it better. There is however this difference, that one may begin the converſation with them, if on their ſide it ſhould happen to drop, provided one does not carry it to any ſubject, upon which it is improper either for them to ſpeak or be ſpoken to. In theſe two caſes, certain attitudes and actions would be extremely abſurd, becauſe too eaſy, and conſequently diſreſpectful. As for inſtance, if you were to put your arms acroſs in your boſom, twirl

your

your ſnuff-box, trample with your feet, ſcratch your head, &c. it would be ſhockingly ill-bred in that company; and, indeed, not extremely well-bred in any other. The great difficulty in thoſe caſes, though a very ſurmountable one by attention and cuſtom, is to join perfect inward eaſe with perfect outward reſpect.

In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) greater eaſe and liberty are allowed; but they too have their bounds within *bienſéance*. There is a ſocial reſpect neceſſary: you may ſtart your own ſubject of converſation with modeſty, taking great care, however, * *de ne jamais parler de cordes dans la maiſon d'un pendû*. Your words, geſtures, and attitudes, have a greater degree of latitude, though by no means an unbounded one. You may have your hands in your pockets, take ſnuff, ſit, ſtand, or occaſionally walk, as you like: but I believe you would not think it very *bienſéant* to whiſtle, put on your hat, looſen your garters or your buckles, lie down upon a couch, or go to bed and welter in an eaſy chair. Theſe are negligences and freedoms which one can only take when quite alone: they are injurious to ſuperiors, ſhocking and offenſive to equals, brutal and inſulting to inferiors. That eaſineſs of carriage and behaviour, which is exceedingly engaging, widely

* Never to mention a rope in the family of a man who has been hanged.

differs

differs from negligence and inattention, and by no means implies that one may do whatever one pleaſes; it only means that one is not to be ſtiff, formal, embarraſſed, diſconcerted, and aſhamed, like country bumpkins, and people who have never been in good company; but it requires great attention to, and a ſcrupulous obſervation of *les bienſéances*: whatever one ought to do, is to be done with eaſe and unconcern; whatever is improper muſt not be done at all. In mixed companies alſo, different ages and ſexes are to be differently addreſſed. You would not talk of your pleaſures to men of a certain age, gravity, and dignity; they juſtly expect, from young people, a degree of deference and regard. You ſhould be full as eaſy with them, as with people of your own years: but your manner muſt be different; more reſpect muſt be implied; and it is not amiſs to inſinuate, that from them you expect to learn. It flatters and comforts age, for not being able to take a part in the joy and titter of youth. To women you ſhould always addreſs yourſelf with great outward reſpect and attention, whatever you feel inwardly; their ſex is by long preſcription intitled to it; and it is among the duties of *bienſéance*: at the ſame time that reſpect is very properly, and very agreeably, mixed with a degree of *enjouement*, if you have it: but then, that *badinage* muſt either directly or indirectly tend to their praiſe, and even not be liable to a malicious conſtruction to their diſadvantage. But here too, great attention muſt be had to the difference of age, rank,

and

and ſituation. A *Maréchale* of fifty muſt not be played with like a young coquette of fifteen: reſpect and *ſerious enjouement*, if I may couple thoſe two words, muſt be uſed with the former, and mere *badinage, zeſté même d'un peu de poliſſonerie*, is pardonable with the latter.

Another important point of *les bienſéances*, ſeldom enough attended to, is, not to run your own preſent humour and diſpoſition indiſcriminately againſt every body: but to obſerve, conform to, and adopt theirs. For example, if you happened to be in high good-humour, and a flow of ſpirits, would you go and ſing a * *pont neuf*, or cut a caper, to la Maréchale de Coigny, the Pope's Nuncio, or Abbé Sallier, or to any perſon of natural gravity and melancholy, or who at that time ſhould be in grief? I believe not: as, on the other hand, I ſuppoſe, that if you were in low ſpirits, or real grief, you would not chuſe to bewail your ſituation with *la petite Blot*. If you cannot command your preſent humour and diſpoſition, ſingle out thoſe to converſe with, who happen to be in the humour the neareſt to your own.

Loud laughter is extremely inconſiſtent with *les bienſéances*, as it is only the illiberal and noiſy teſtimony of the joy of the mob, at ſome very ſilly thing. A gentleman is often ſeen, but very ſeldom heard to laugh. Nothing is more contrary to *les bienſéances* than horſe play, or *jeux de main* of any

* Ballad.

kind

kind whatever, and has often very serious, sometimes very fatal consequences. Romping, struggling, throwing things at one another's head, are the becoming pleasantries of the mob, but degrade a gentleman; *giuoco di mano, giuoco di villano*, is a very true saying, among the few true sayings of the Italians.

Peremptoriness and decision in young people is *contraire aux bienséances:* they should seldom seem to assert, and always use some softening mitigating expression: such as *s'il m'est permis de le dire*, *je croirois plutôt*, *si j'ose m'expliquer*, which softens the manner, without giving up or even weakening the thing. People of more age and experience expect, and are intitled to that degree of deference.

There is a *bienséance* also with regard to people of the lowest degree; a gentleman observes it with his footman, even with the beggar in the street. He considers them as objects of compassion, not of insult; he speaks to neither *d'un ton brusque*, but corrects the one cooly, and refuses the other with humanity. There is no one occasion in the world, in which *le ton brusque* is becoming a gentleman. In short, *les bienséances* are another word for *manners*, and extend to every part of life. They are propriety; the Graces should attend in order to complete them: the Graces enable us to do, genteely and pleasingly, what *les bienséances* require to be done at all. The latter are an obligation upon every man; the former are an infinite advantage and ornament to any man. May you unite both!

Though

Though you dance well, do not think that you dance well enough, and consequently not endeavour to dance still better. And though you should be told that you are genteel, still aim at being genteeler. If Marcel should, do not you be satisfied. Go on, court the Graces all your life-time; you will find no better friends at Court: they will speak in your favour, to the hearts of Princes, Ministers, and Mistresses.

Now that all tumultuous passions and quick sensations have subsided with me, and that I have no tormenting cares nor boisterous pleasures to agitate me, my greatest joy is to consider the fair prospect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto not only unblemished in its moral part, but even unsullied by any low, dirty, and ungentlemanlike vice; and will, I hope, continue so. Your knowledge is sound, extensive, and avowed, especially in every thing relative to your destination. With such materials to begin, what then is wanting? Not fortune, as you have found by experience. You have had, and shall have, fortune sufficient to assist your merit and your industry; and, if I can help it, you never shall have enough to make you negligent of either. You have too *mens sana in corpore sano*, the greatest blessing of all. All therefore that you want, is as much in your power to acquire, as to eat your breakfast when set before you: it is only that knowledge of the world, that elegancy

gancy of manners, that universal politeness, and those graces, which keeping good company, and seeing variety of places and characters, must inevitably, with the least attention on your part, give you. Your foreign destination leads to the greatest things, and your parliamentary situation will facilitate your progress; consider then this pleasing prospect as attentively for yourself, as I consider it for you. Labour on your part to realise it, as I will on mine to assist and enable you to do it. *Nullum numen abest, si sit prudentia.*

Adieu! my dear child. I count the days till I have the pleasure of seeing you: I shall soon count the hours, and at last the minutes, with increasing impatience.

P. S. The mohairs are this day gone from hence for Calais; recommended to the care of Madame Morel, and directed, as desired, to the Comptroller General. The three pieces come to six hundred and eighty French livres.

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## LETTER CCXXVIII.

Greenwich, June the 20th, O. S. 1751.

MY DEAR FRIEND,

SO very few people, especially young travellers, see what they see, or hear what they hear, that though I really believe it may be unnecessary with

you, yet there can be no harm in reminding you, from time to time, to see what you see, and to hear what you hear; that is, to see and hear as you should do. Frivolous futile people, who make at least three parts in four of mankind, only desire to see and hear what their frivolous and futile præ-cursors have seen and heard; as St. Peter's, the Pope, and High Mass, at Rome; Notre Dame, Versailles, the French King, and the French Comedy, in France. A man of parts sees and hears very differently from these gentlemen, and a great deal more. He examines and informs himself thoroughly of every thing he sees or hears; and, more particularly, as it is relative to his own profession or destination. Your destination is political; the object therefore of your inquiries and observations should be the political, interior of things: the forms of government, laws, regulations, customs, trade, manufactures, *&c.* of the several nations of Europe. This knowledge is much better acquired by conversation, with sensible and well-informed people, than by books; the best of which upon these subjects, are always imperfect. For example, there are, Present States of France, as there are of England; but they are always defective, being published by people uninformed, who only copy one another: they are, however, worth looking into: because they point out objects for inquiry, which otherwise might possibly never have occurred to one's mind: but an hour's conversation with a sensible *Président*, or *Conseiller*, will let you more into the true state of the parliament of Paris, than all the

books in France. In the ſame manner, the *Almanach Militaire* is worth your having; but two or three converſations with officers will inform you much better of their military regulations. People have, commonly, a partiality for their own profeſſions, love to talk of them, and are even flattered by being conſulted upon the ſubject; when, therefore, you are with any of thoſe military gentlemen (and you can hardly be in any company without ſome) aſk them military queſtions. Inquire into their methods of diſcipline, quartering, and clothing their men; inform yourſelf of their pay, their perquiſites, *leurs montres, leurs étapes, &c.* Do the ſame, as to the *marine*, and make yourſelf particularly maſter of that *détail*; which has, and always will have, a great relation to the affairs of England; and, in proportion as you get good informations, make minutes of them in writing.

The regulations of trade and commerce in France are excellent, as appears but too plainly for us, by the great increaſe of both, within theſe thirty years; for, not to mention their extenſive commerce in both the Eaſt and Weſt Indies, they have got the whole trade of the Levant from us; and now ſupply all the foreign markets with their ſugars, to the ruin almoſt of our ſugar colonies, as Jamaica, Barbadoes, and the Leeward Iſlands. Get, therefore, what informations you can of theſe matters alſo.

Inquire too into their Church matters; for which the preſent diſputes, between the Court and the Clergy, give you fair and frequent opportunities.

Know the particular rights of the Gallican church, in opposition to the pretensions of the See of Rome. I need not recommend ecclesiastical history to you, since I hear you study *Du Pin* very assiduously.

You cannot imagine how much this solid and useful knowledge of other countries will distinguish you in your own (where, to say the truth, it is very little known or cultivated) besides the great use it is of in all foreign negociations: not to mention, that it enables a man to shine in all companies. When Kings and Princes have any knowledge, it is of this sort, and more particularly: therefore it is the usual topic of their levée conversations, in which it will qualify you to bear a considerable part: it brings you more acquainted with them; and they are pleased to have people talk to them on a subject in which they think to shine.

There is a sort of chit-chat, or *small-talk*, which is the general run of conversation at Courts, and in most mixed companies. It is a sort of middling conversation, neither silly nor edifying; but, however, very necessary for you to be master of. It turns upon the public events of Europe, and then is at its best; very often upon the number, the goodness, or badness, the discipline, or the clothing of the troops of different Princes; sometimes upon the families, the marriages, the relations of princes, and considerable people; and, sometimes, *sur la bonne chere*, the magnificence of public entertainments, balls, masquerades, &c. I would wish you to be able to talk upon all these things, better, and with more

more knowledge than other people; insomuch that, upon those occasions, you should be applied to, and that people should say, *I dare say Mr. Stanhope can tell us.*

Second-rate knowledge, and middling talents, carry a man farther at Courts, and in the busy part of the world, than superior knowledge and shining parts. Tacitus very justly accounts for a man's having always kept in favour, and enjoyed the best employments, under the tyrannical reigns of three or four of the very worst Emperors, by saying, that it was not *propter aliquam eximiam artem, sed quia par negotiis neque supra erat.* Discretion is the great article; all those things are to be learned, and only learned by keeping a great deal of the best company. Frequent those good houses where you have already a footing, and wriggle yourself somehow or other into every other. Haunt the Courts particularly, in order to get that *routine.*

This moment I receive yours of the 18th N. S. You will have had some time ago my final answers concerning the pictures; and, by my last, an account that the mohairs were gone, to Madame Morel at Calais, with the proper directions.

I am sorry that your two sons-in-law, the princes B——, are such boobies: however, as they have the honour of being so nearly related to you, I will show them what civilities I can.

I confess you have not time for long absences from Paris at present, because of your various masters, all which I would have you apply to closely while you

are now in that capital: but when you return thither, after the visit you intend me the honour of; I do not propose your having any master at all, except Marcel once or twice a week. And then the Courts will, I hope, be no longer strange countries to you; for I would have you run down frequently to Versailles and St. Cloud, for three or four days at a time. You know the Abbé de la Ville, who will present you to others, so that you will soon be *faufilé* with the rest of the Court. Court is the soil in which you are to grow and flourish; you ought to be well acquainted with the nature of it: like all other soil, it is in some places deeper, in others lighter, but always capable of great improvement by cultivation and experience.

You say that you want some hints for a letter to Lady Chesterfield; more use and knowledge of the world will teach you occasionally to write and talk genteely, *sur des riens*, which I can tell you is a very useful part of worldly knowledge; for, in some companies, it would be imprudent to talk upon any thing else, and with very many people it is impossible to talk of any thing else; they would not understand you. Adieu!

LETTER

# LETTER CCXXIX.

London, June 24th, O. S. 1751.

MY DEAR FRIEND,

AIR, addreſs, manners, and graces, are of ſuch infinite advantage to whoever has them, and ſo peculiarly and eſſentially neceſſary for you, that now, as the time of our meeting draws near, I tremble for fear I ſhould not find you poſſeſſed of them; and, to tell you the truth, I doubt you are not yet ſufficiently convinced of their importance. There is, for inſtance, your intimate friend Mr. H——, who, with great merit, deep knowledge, and a thouſand good qualities, will never make a figure in the world while he lives: Why? Merely for want of thoſe external and ſhowiſh accompliſhments, which he began the world too late to acquire; and which, with his ſtudious and philoſophical turn, I believe he thinks are not worth his attention. He may, very probably, make a figure in the republic of letters; but he had ten thouſand times better make a figure as a man of the world and of buſineſs in the republic of the United Provinces; which, take my word for it, he never will.

As I open myſelf, without the leaſt reſerve, whenever I think that my doing ſo can be of any uſe to you, I will give you a ſhort account of myſelf when I firſt came into the world, which was at the age you are of now, ſo that (by the way) you have got the ſtart of me in that important article by two or

three years at leaſt. At nineteen, I [illegible] the univerſity of Cambridge, where I was an abſolute pedant: when I talked my beſt, I quoted Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common ſenſe; that the Claſſics contained every thing that was either neceſſary, uſeful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, inſtead of the vulgar and illiberal dreſs of the moderns. With theſe excellent notions, I went firſt to the Hague, where, by the help of ſeveral letters of recommendation, I was ſoon introduced into all the beſt company; and where I very ſoon diſcovered, that I was totally miſtaken in almoſt every one notion I had entertained. Fortunately, I had a ſtrong deſire to pleaſe (the mixed reſult of good-nature, and a vanity by no means blameable) and was ſenſible, that I had nothing but the deſire. I therefore reſolved, if poſſible, to acquire the means too. I ſtudied attentively and minutely the dreſs, the air, the manner, the addreſs, and the turn of converſation of all thoſe whom I found to be the people in faſhion, and moſt generally allowed to pleaſe. I imitated them as well as I could: if I heard that one man was reckoned remarkably genteel, I carefully watched his dreſs, motions, and attitudes, and formed my own upon them. When I heard of another, whoſe converſation was agreeable and engaging, I liſtened and attended to the turn of it. I addreſſed myſelf, though

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*de très mauvaise grace*, to all the most fashionable fine ladies; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some; and, I can assure you, that what little figure I have made in the world, has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge I might ever have been master of. My passion for pleasing was so strong (and I am very glad it was so) that I own to you fairly, I wished to make every woman I saw, in love with me, and every man I met with, admire me. Without this passion for the object, I should never have been so attentive to the means; and I own I cannot conceive how it is possible for any man of good-nature and good sense to be without this passion. Does not good-nature incline us to please all those we converse with, of whatever rank or station they may be? And does not good sense, and common observation, show of what infinite use it is to please? Oh! but one may please by the good qualities of the heart, and the knowledge of the head, without that fashionable air, address, and manner, which is mere tinsel. I deny it. A man may be esteemed and respected, but I defy him to please without them. Moreover, at your age, I would not have contented myself with barely pleasing; I wanted to shine, and to distinguish myself in the world as a man of fashion and gallantry, as well

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as bufinefs. And that ambition, or vanity, call it what you pleafe, was a right one; it hurt nobody, and made me exert whatever talents I had. It is the fpring of a thoufand right and good things.

I was talking you over the other day with one very much your friend, and who had often been with you, both at Paris and in Italy. Among the innumerable queftions, which you may be fure I afked him concerning you, I happened to mention your drefs (for, to fay the truth, it was the only thing of which I thought him a competent judge) upon which he faid, that you dreffed tolerably well at Paris; but that in Italy you dreffed fo ill, that he ufed to joke with you upon it, and even to tear your clothes. Now, I muft tell you, that at your age it is as ridiculous not to be very well dreffed, as at my age it would be, if I were to wear a white feather and red-heeled fhoes. Drefs is one of the various ingredients that contribute to the art of pleafing; it pleafes the eyes at leaft, and more efpecially of women. Addrefs yourfelf to the fenfes, if you would pleafe; dazzle the eyes, footh and flatter the ears of mankind; engage their heart, and let their reafon do its worft againft you. *Suavitèr in modo* is the great fecret. Whenever you find yourfelf engaged infenfibly in favour of any body, of no fuperior merit nor diftinguifhed talents, examine, and fee what it is that has made thofe impreffions upon you: you will find it to be that *douceur*, that gentlenefs of manners, that air and addrefs, which I have fo often recommended to you; and from thence draw this

obvious

obvious conclusion. That what pleases you in them, will please others in you; for we are all made of the same clay, though some of the lumps are a little finer, and some a little coarser; but, in general, the surest way to judge of others is to examine and analyse one's self thoroughly. When we meet, I will assist you in that analysis, in which every man wants some assistance against his own self-love. Adieu.

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## LETTER CCXXX.

Greenwich, June the 30th, O. S. 1751.

MY DEAR FRIEND,

PRAY give the enclosed to our friend the Abbé; it is to congratulate him upon his *canonicat*, which I am really very glad of, and I hope it will fatten him up to Boileau's *Chanoine*; at present he is as meagre as an Apostle or a Prophet. By the way, has he ever introduced you to la Duchesse d'Aiguillon? If he has not, make him present you; and if he has, frequent her, and make her many compliments from me. She has uncommon sense and knowledge, for a woman, and her house is the resort of one set of *les beaux esprits*. It is a satisfaction and a sort of credit to be acquainted with those gentlemen; and it puts a young fellow in fashion. *A propos des beaux esprits*; have you *les entrées* at Lady Sandwich's; who, old as she was, when I saw her last,

last, had the strongest parts of any woman I ever knew in my life? If you are not acquainted with her, either the Dutchess d'Aiguillon or Lady Hervey can, and I dare say will introduce you. I can assure you, it is very well worth your while, both upon her own account, and for the sake of the people of wit and learning who frequent her. In such companies there is always something to be learned, as well as manners: the conversation turns upon something above trifles: some point of literature, criticism, history, &c. is discussed with ingenuity and good manners; for I must do the French people of learning justice; they are not bears, as most of ours are; they are gentlemen.

Our Abbé writes me word that you were gone to Compiegne; I am very glad of it; other Courts must form you for your own. He tells me too, that you have left off riding at the *manége*; I have no objection to that, it takes up a great deal of the morning; and if you have got a genteel and firm seat on horseback, it is enough for you, now that tilts and tournaments are laid aside. I suppose you have hunted at Compiegne. The king's hunting there, I am told, is a fine sight. The French manner of hunting is gentleman-like; ours is only for bumpkins and boobies. The poor beasts here, are pursued and run down by much greater beasts than themselves, and the true British fox-hunter is most undoubtedly a species appropriated and peculiar to this country, which no other part of the globe produces.

I hope

I hope you apply the time you have saved from the riding-house to useful, more than to learned purposes; for I can assure you, they are very different things. I would have you allow but one hour a day for Greek; and that more to keep what you have, than to encrease it: by Greek, I mean useful Greek books, such as Demosthenes, Thucydides, *&c.* and not the poets, with whom you are already enough acquainted. Your Latin will take care of itself. Whatever more time you have for reading, pray bestow it upon those books which are immediately relative to your destination; such as modern history, in the modern languages; memoirs, anecdotes, letters, negotiations, *&c.* Collect also, if you can, authentically the present state of all the courts and countries in Europe, the characters of the Kings and Princes, their wives, their ministers, and their w——s; their several views, connections, and interests; the state of their *finances*, their military force, their trade, manufactures, and commerce. That is the useful, the necessary knowledge for you, and indeed for every gentleman. But with all this, remember that living books are much better than dead ones; and throw away no time (for it is thrown away) with the latter, which you can employ well with the former; for books must now be only your amusement, but by no means your business. I had much rather that you were passionately in love with some determined coquette of condition, (who would lead you a dance, fashion, supple, and polish you) than that you knew all Plato and Aristotle by heart: an hour at Versailles, Compiegne,

Compiegne, or St. Cloud, is now worth more to you, than three hours in your closet, with the best books that ever were written.

I hear the dispute between the Court and the Clergy is made up amicably; both parties have yielded something; the King being afraid of losing more of his soul, and the Clergy more of their revenue. Those gentlemen are very skilful in making the most of the vices, and the weaknesses of the laity. I hope you have read and informed yourself fully of every thing relative to that affair; it is a very important question, in which the priesthood of every country in Europe is highly concerned. If you would be thoroughly convinced that their tythes are of divine institution, and their property the property of God himself, not to be touched by any power on earth, read Frà-Paolo *de beneficiis*, an excellent and short book; for which, and some other treatises against the Court of Rome, he was stilletto'd; which made him say afterwards, upon seeing an anonymous book written against him, by order of the Pope, *Conosco bene lo stile Romano.*

The Parliament of Paris, and the States of Languedoc, will, I believe, hardly scramble off; having only reason and justice, but no terrors on their side. Those are political and constitutional questions, that well deserve your attention and inquiries, I hope you are thoroughly master of them. It is also worth your while to collect and keep all the pieces written upon these subjects.

I hope

I hope you have been thanked by your ladies, at leaſt, if not paid in money, for the mohairs, which I ſent by a courier to Paris ſome time ago, inſtead of ſending them to Madame Morel at Calais, as I told you I ſhould. Do they like them; and do they like you the better for getting them? *La petite Blot devroit au moins païer de ſa perſonne.* As for Madame de Polignac, I believe you will very willingly hold her excuſed from perſonal payment.

Before you return to England, pray go again to Orli, for two or three days, and alſo to St. Cloud, in order to ſecure a good reception there at your return. Aſk the Marquis de Matignon too, if he has any orders for you in England, or any letters or packets for Lord Bolingbroke. Adieu! Go on and proſper.

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## LETTER CCXXXI.

Greenwich, July the 8th, O. S. 1751.

MY DEAR FRIEND,

THE laſt mail brought me your letter of the 3d July, N. S. I am glad that you are ſo well with Colonel Yorke, as to be let into ſecret correſpondences. Lord Albemarle's reſerve to you is, I believe, more owing to his ſecretary than to himſelf; for you ſeem to be much in favour with him; and poſſibly too, *he has no very ſecret letters* to communicate. However, take care not to diſcover the leaſt diſſatisfaction

dissatisfaction upon this score: make the proper acknowledgments to Colonel Yorke for what he does show you; but let neither Lord Albemarle nor his people perceive the least coldness on your part, upon account of what they do not show you. It is very often necessary, not to manifest all one feels. Make your court to, and connect yourself as much as possible with Colonel Yorke, he may be of great use to you hereafter; and when you take leave, not only offer to bring over any letters or packets, by way of security; but even ask, as a favour, to be the carrier of a letter from him to his father the Chancellor. *A propos* of your coming here; I confess that I am weakly impatient for it, and think a few days worth getting; I would therefore, instead of the 25th of next month, N. S. which was the day that some time ago I appointed for your leaving Paris, have you set out on Friday the 20th August, N. S.; in consequence of which, you will be at Calais some time on the Sunday following, and probably at Dover within four-and-twenty hours afterwards. If you land in the morning, you may in a post-chaise get to Sittingborne that day; if you come on shore in the evening, you can only get to Canterbury, where you will be better lodged than at Dover. I will not have you travel in the night, nor fatigue and overheat yourself, by running on fourscore miles the moment you land. You will come straight to Blackheath, where I shall be ready to meet you, and which is directly upon the Dover road to London; and we will go to town together, after you have rested yourself a

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day or two here. All the other directions, which I gave you in my former letter, hold ſtill the ſame. But, notwithſtanding this regulation, ſhould you have any particular reaſons for leaving Paris two or three days ſooner, or later, than the above-mentioned, *vous êtes le maître*. Make all your *arrangemens* at Paris for about a ſix weeks ſtay in England, at fartheſt.

I had a letter the other day from Lord Huntingdon, of which one half at leaſt was your panegyric: it was extremely welcome to me from ſo good an hand. Cultivate that friendſhip: it will do you honour, and give you ſtrength. Connections, in our mixed parliamentary government, are of great uſe.

I ſend you here encloſed the particular price of each of the mohairs; but I do not ſuppoſe that you will receive a ſhilling for any one of them. However, if any of your ladies ſhould take an odd fancy to pay, the ſhorteſt way, in the courſe of buſineſs, is for you to keep the money, and to take ſo much leſs from Sir John Lambert, in your next draught upon him.

I am very ſorry to hear that Lady Hervey is ill. Paris does not ſeem to agree with her; ſhe uſed to have great health here. *A propos* of her; remember, when you are with me, not to mention her, but when you and I are quite alone, for reaſons which I will tell you when we meet: but this is only between you and me; and I deſire that you will not ſo much as hint it to her, or any body elſe.

If old Kurzay goes to the Valley of Jehoſaphat, I cannot help it; it will be an eaſe to our friend Madame Monconſeil, who I believe maintains her, and a little will not ſatisfy her in any way.

Remember to bring your mother ſome little preſents; they need not be of value, but only marks of your affection and duty for one who has always been tenderly fond of you. You may bring Lady Cheſterfield a little Martin ſnuff-box, of about five louis: and you need bring over no other preſents; you and I not wanting *les petits preſens pour entretenir l'amitié.*

Since I wrote what goes before, I have talked you over minutely with Lord Albemarle; who told me, that he could very ſincerely commend you upon every article but one; but upon that one you were often joked, both by him and others. I deſired to know what that was; he laughed, and told me, it was the article of dreſs, in which you were exceedingly negligent. Though he laughed, I can aſſure you, that it is no laughing matter for you; and you will poſſibly be ſurpriſed when I aſſert, (but, upon my word, it is literally true) that to be very well dreſt is of much more importance to you, than all the Greek you know will be of, theſe thirty years. Remember, the world is now your only buſineſs; and you muſt adopt its cuſtoms and manners, be they ſilly or be they not. To neglect your dreſs, is an affront to all the women you keep company with; as it implies, that you do not think them worth that attentio which every body elſe doth; they mind dreſs, and y will never pleaſe them if you neglect yours; an

you do not pleaſe the women, you will not pleaſe half the men you otherwiſe might. It is the women who put a young fellow in faſhion, even with the men. A young fellow ought to have a certain fund of coquetry; which ſhould make him try all the means of pleaſing, as much as any coquette in Europe can do. Old as I am, and little thinking of women, God knows, I am very far from being negligent of my dreſs; and why? From conformity to cuſtom; and out of decency to men, who expect that degree of complaiſance. I do not, indeed, wear feathers and red heels; which would ill ſuit my age; but I take care to have my clothes well made, my wig well combed and powdered, my linen and perſon extremely clean. I even allow my footmen forty ſhillings a year extraordinary, that they may be ſpruce and neat. Your figure eſpecially, which from its ſtature cannot be very majeſtic and intereſting, ſhould be the more attended to in point of dreſs: as it cannot be *impoſante*, it ſhould be *gentille, aimable, bien miſe*. It will not admit of negligence and careleſſneſs.

I believe Mr. Hayes thinks you have ſlighted him a little of late, ſince you have got into ſo much other company. I do not, by any means, blame you for not frequenting his houſe ſo much as you did at firſt, before you had got into ſo many other houſes, more entertaining and more inſtructing than his: on the contrary, you do very well; however, as he was extremely civil to you, take care to be ſo to him, and make up in manner, what you omit in matter. See him,

him, dine with him before you come away, and aſk his commands for England.

Your triangular ſeal is done, and I have given it to an Engliſh gentleman, who ſets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

I cannot conclude this letter, without returning again to the ſhowiſh, the ornamental, the ſhining parts of your character; which if you neglect, upon my word you will render the ſolid ones abſolutely uſeleſs: nay, ſuch is the preſent turn of the world, that ſome valuable qualities are even ridiculous, if not accompanied by the genteeler accompliſhments. Plainneſs, ſimplicity, and Quakeriſm, either in dreſs or manners, will by no means do; they muſt both be laced and embroidered: ſpeaking, or writing ſenſe, without elegancy and turn, will be very little perſuaſive; and the beſt figure in the world, without air and addreſs, will be very ineffectual. Some pedants may have told you, that ſound ſenſe, and learning, ſtand in need of no ornaments; and, to ſupport that aſſertion, elegantly quote the vulgar proverb, that *good wine needs no buſh*; but, ſurely, the little experience you have already had of the world, muſt have convinced you, that the contrary of that aſſertion is true. All thoſe accompliſhments are now in your power; think of them, and of them only. I hope you frequent La Foire St. Laurent, which I ſee is now open: you will improve more, by going there with your miſtreſs, than by ſtaying at home, and reading

reading Euclid with your geometry master. *Divertissez vous, il n'y a rien de tel.*

## LETTER CCLXXII.

Greenwich, July the 15th, O. S. 1751.

MY DEAR FRIEND,

AS this is the last, or the last letter but one, that I think I shall write before I have the pleasure of seeing you here, it may not be amiss to prepare you a little for our interview, and for the time we shall pass together. Before Kings and Princes meet, Ministers on each side adjust the important points of precedence, arm chairs, right hand and left, &c. so that they know previously what they are to expect, what they have to trust to: and it is right they should; for they commonly envy or hate, but most certainly distrust each other. We shall meet upon very different terms; we want no such preliminaries: you know my tenderness, I know your affection. My only object, therefore, is to make your short stay with me as useful as I can to you; and yours, I hope, is to co-operate with me. Whether, by making it wholesome, I shall make it pleasant to you, I am not sure. Emetics and cathartics I shall not administer, because I am sure you do not want them; but for alteratives you must expect a great many; and I can tell you, that I have a number of *nostrums*, which I

…mmunicate to no body b…t yourſelf. To … without a metaphor, I ſhall endeavour to aſſiſt your youth with all the experience that I have purchaſed … he price of ſeven-and-fifty years. In order to … frequent reproofs, corrections, and admonitions will be neceſſary; but then, I promiſe you, that they ſhall be in a gentle, friendly, and ſecret manner; they ſhall not put you out of countenance in company, nor out of humour when we are alone. I do not expect, that, at nineteen, you ſhould have that knowledge of the world, thoſe manners, that dexterity, which few people have at nine-and-twenty. But I will endeavour to give them you; and I am ſure you will endeavour to learn them, as far as your youth, my experience, and the time we ſhall paſs together will allow. You may have many inaccuracies, (and to be ſure you have, for who has not at your age) which few people will tell you of, and ſome no body can tell you of but myſelf. You may poſſibly have others too, which eyes leſs intereſted, and …ſs vigilant than mine, do not diſcover: all thoſe … ſhall hear of, from one, whoſe tenderneſs for you will excite his curioſity, and ſharpen his penetration. The ſmalleſt inattention, or error in manners, the minu…eſt inelegancy of diction, the leaſt awkwardneſs in your dreſs and carriage, will not eſcape my obſ…rvation, nor paſs without amicable correction. Two the moſt intimate friends in the world c…n freely tell each other their faults, and even their crimes; but cannot poſſibly tell each other of certain little weakneſſes, awkwardneſſes, and blind-

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neſſes of ſelf-love; to authorize that unreſerved freedom, the relation between us is abſolutely neceſſary. For example, I had a very worthy friend, with whom I was intimate enough to tell him his faults; he had but few; I told him of them, he took it kindly of me, and corrected them. But then, he had ſome weakneſſes that I could never tell him of directly, and which he was ſo little ſenſible of himſelf, that hints of them were loſt upon him. He had a ſcrag neck, of about a yard long; notwithſtanding which, bags being in faſhion, truly he would wear one to his wig, and did ſo; but never behind him, for, upon every motion of his head, his bag came forwards over one ſhoulder or the other. He took it into his head too, that he muſt, occaſionally, dance minuets, becauſe other people did; and he did ſo, not only extremely ill, but ſo awkward, ſo disjointed, ſo ſlim, ſo meagre, was his figure, that, had he danced as well as ever Marcel did, it would have been ridiculous in him to have danced at all. I hinted theſe things to him as plainly as friendſhip would allow, and to no purpoſe; but to have told him the whole, ſo as to cure him I muſt have been his father, which, thank God, I am not. As fathers commonly go, it is ſeldom a misfortune to be fatherleſs; and, conſidering the general run of ſons, as ſeldom a misfortune to be childleſs. You and I form, I believe, an exception to that rule; for, I am perſuaded, that we would neither of us change our relation, were it in our power. You will, I both hope and believe, be not only the comfort, but the pride of my age; and,

I am ſure, I will be the ſupport, the friend, the guide of your youth. Truſt me without reſerve; I will adviſe you without private intereſt, or ſecret envy. Mr. Harte will do ſo too; but ſtill there may be ſome little things proper for you to know, and neceſſary for you to correct, which even his friendſhip would not let him tell you of ſo freely as I ſhould; and ſome of which he may poſſibly not be ſo good a judge of as I am, not having lived ſo much in the great world.

One principal topic of our converſation will be, not only the purity, but the elegancy of the Engliſh language; in both which you are very deficient. Another will be the conſtitution of this country, which, I believe, you know leſs of, than of moſt other countries in Europe. Manners, attentions, and addreſs, will alſo be the frequent ſubjects of our lectures; and whatever I know, of that important and neceſſary art, the art of pleaſing, I will unreſervedly communicate to you. Dreſs too (which, as things are, I can logically prove, requires ſome attention) will not always eſcape our notice. Thus, my lectures will be more various, and in ſome reſpects more uſeful, than Profeſſor Maſcow's; and therefore, I can tell you that I expect to be paid for them: but, as poſſibly you would not care to part with your ready money, and as I do not think that it would be quite handſome in me to accept it, I will compound for the payment, and take it in attention and practice.

Pray remember to part with all your friends, acquaintances,

quaintances, and mistresses, if you have any at Paris, in such a manner, as may make them not only willing, but impatient to see you there again. Assure them of your desire of returning to them; and do it in a manner, that they may think you in earnest, that is, *avec onction et une espéce d'attendrissement.* All people say pretty near the same things, upon those occasions, it is the manner only that makes the difference; and that difference is great. Avoid however, as much as you can, charging yourself with commissions, in your return from hence to Paris; I know, by experience, that they are exceedingly troublesome, commonly expensive, and very seldom satisfactory at last, to the persons who give them: some you cannot refuse, to people to whom you are obliged, and would oblige in your turn; but as to common fiddle-faddle commissions, you may excuse yourself from them with truth, by saying that you are to return to Paris through Flanders, and see all those great towns; which I intend you shall do, and stay a week or ten days at Brussels. Adieu! A good journey to you, if t[illegible]s my last; if not, I can repeat again what [illegible] constantly.

LETTER

## LETTER CCXXXIII.

London, December the 19th, O. S. 1751.

MY DEAR FRIEND,

YOU are now entered upon a ſcene of buſineſs, where I hope you will one day make a figure. Uſe does a great deal, but care and attention muſt be joined to it. The firſt thing neceſſary in writing letters of buſineſs, is extreme clearneſs and perſpicuity; every paragraph ſhould be ſo clear, and unambiguous, that the dulleſt fellow in the world may not be able to miſtake it, nor obliged to read it twice in order to underſtand it. This neceſſary clearneſs, implies a correctneſs, without excluding an elegancy of ſtyle. Tropes, figures, antitheſes, epigrams, *&c.* would be as miſplaced, and as impertinent, in letters of buſineſs, as they are ſometimes (if judiciouſly uſed) proper and pleaſing in familiar letters, upon common and trite ſubjects. In buſineſs, an elegant ſimplicity, the reſult of care, not of labour, is required. Buſineſs muſt be well, not affectedly dreſſed; but by no means negligently. Let your firſt attention be to clearneſs, and read every paragraph after you have written it, in the critical view of diſcovering whether it is poſſible that any one man can miſtake the true ſenſe of it; and correct it accordingly.

Our pronouns and relatives often create obſcurity or ambiguity; be therefore exceedingly attentive to them, and take care to mark out with preciſion their particular relations. For example: Mr.

Mr. Johnſon acquainted me, that he had ſeen Mr. Smith, who had promiſed him to ſpeak to Mr. Clarke, to return him (Mr. Johnſon) thoſe papers, which he (Mr. Smith) had left ſome time ago with him (Mr. Clarke:) it is better to repeat a name, though unneceſſarily, ten times, than to have the perſon miſtaken once. *Who*, you know, is ſingly relative to perſons, and cannot be applied to things; *which*, and *that*, are chiefly relative to things, but not abſolutely excluſive of perſons; for one may ſay, the man *that* robbed or killed ſuch-a-one; but it is much better to ſay, the man *who* robbed or killed. One never ſays, the man or the woman *which*. *Which* and *that*, though chiefly relative to things, cannot be always uſed indifferently as to things; and the ευφονια muſt ſometimes determine their place. For inſtance, The letter *which* I received from you, *which* you referred to in your laſt, *which* came by Lord Albemarle's meſſenger, and *which* I ſhowed to ſuch-a-one; I would change it thus—The letter *that* I received from you, *which* you referred to in your laſt, *that* came by Lord Albemarle's meſſenger, and *which* I ſhowed to ſuch-a-one.

Buſineſs does not exclude, (as poſſibly you wiſh it did) the uſual terms of politeneſs and good-breeding; but, on the contrary, ſtrictly requires them: ſuch as, *I have the honour to acquaint your Lordſhip*; *Permit me to aſſure you*; *If I may be allowed to give my opinion*, &c. For the Miniſter abroad, who writes to the Miniſter at home, writes to his ſuperior; poſſibly

poſſibly to his patron, or at leaſt to one who he deſires ſhould be ſo.

Letters of buſineſs will not only admit of, but be the better for *certain graces:* but then, they muſt be ſcattered with a ſparing and a ſkilful hand; they muſt fit their place exactly. They muſt decently adorn without incumbering, and modeſtly ſhine without glaring. But as this is the utmoſt degree of perfection in letters of buſineſs, I would not adviſe you to attempt thoſe embelliſhments, till you have firſt laid your foundation well.

Cardinal d'Oſſat's letters, are the true letters of buſineſs; thoſe of Monſieur d'Avaux are excellent; Sir William Temple's are very pleaſing, but, I fear, too affected. Carefully avoid all Greek or Latin quotations; and bring no precedents from the *virtuous Spartans, the polite Athenians, and the brave Romans.* Leave all that to futile pedants. No flouriſhes, no declamation. But (I repeat it again) there is an elegant ſimplicity and dignity of ſtyle abſolutely neceſſary for good letters of buſineſs; attend to that carefully. Let your periods be harmonious, without ſeeming to be laboured; and let them not be too long, for that always occaſions a degree of obſcurity. I ſhould not mention correct orthography, but that you very often fail in that particular, which will bring ridicule upon you; for no man is allowed to ſpell ill. I wiſh too that your hand-writing were much better: and I cannot conceive why it is not, ſince every man may certainly write whatever hand he pleaſes. Neatneſs

in folding up, ſealing, and directing your s, is by no means to be neglected: though, dare ſay, you think it is. But there is ſomething in the exterior, even of a packet, that may pleaſe diſ-pleaſe; and conſequently worth ſome attention.

You ſay that your time is very well employed, and ſo it is, though as yet only in the outlines, and firſt *routine* of buſineſs. They are previouſly neceſſary to be known; they ſmooth the way for parts and dexterity. Buſineſs requires no conjuration nor ſupernatural talents, as people unacquainted with it are apt to think. Method, diligence, and diſcretion, will carry a man, of good ſtrong common ſenſe, much higher than the fineſt parts, without them, can do. *Par negotiis, neque ſupra*, is the true character of a man of buſineſs: but then it implies ready attention, and no *abſences*; and a flexibility and verſatility of attention from one object to another, without being engroſſed by any one.

Be upon your guard againſt the pedantry and affectation of buſineſs, which young people are apt to fall into, from the pride of being concerned in it young. They look thoughtful, complain of the weight of buſineſs, throw out myſterious hints, and ſeem big with ſecrets which they do not know. Do you, on the contrary, never talk of buſineſs, but to thoſe with whom you are to tranſact it; and learn to ſeem *vacuus*, and idle, when you have the moſt buſineſs. Of all things, the *volto ſciolto*, and the *penſieri ſtretti*, are neceſſary. Adieu.

LETTER

## LETTER CCXXXIV.

London, December the 30th, O. S. 1751.

MY DEAR FRIEND,

THE Parliaments are the courts of juſtice of France, and are what our courts of juſtice in Weſtminſter-Hall are here. They uſed anciently to follow the Court, and adminiſter juſtice in the preſence of the King. Philip le Bel firſt fixed it at Paris, by an edict of 1302. It conſiſted then of but one *chambre*, which was called *La Chambre des Prélats*, moſt of the members being eccleſiaſtics; but the multiplicity of buſineſs made it by degrees neceſſary to create ſeveral other *chambres*: it conſiſts now of ſeven *chambres*.

*La Grand-Chambre*, which is the higheſt court of juſtice, and to which appeals lie from the others.

*Les cinq Chambres des Enquêtes*, which are like our Common Pleas, and Court of Exchequer.

*La Tournelle*, which is the Court for criminal juſtice, and anſwers to our Old Bailey and King's Bench.

There are in all twelve Parliaments in France.

1. Paris.
2. Toulouſe.
3. Grenoble.
4. Bourdeaux.
5. Dijon.

6 ,n.

7 'n Provence.

8. Rennes en Bretagne.

9. Pau en Navarre.

10. Metz.

11. Dole en Franche Comté.

12. Douay.

There are three *Conſeils ſouverains*, which may almoſt be called Parliaments; they are thoſe of

Perpignan.

Arras.

Alſace.

For further particulars of the French Parliaments, read *Bernard de la Rochefavin des Parlemens de France*, and other authors, who have treated that ſubject conſtitutionally. But what will be ſtill better, converſe upon it with people of ſenſe and knowledge, who will inform you of the particular objects of the ſeveral *chambres*, and the buſineſſes of the reſpective members, as, *les Préſidens*, *les Préſidens a Mortier* (theſe laſt ſo called from their black velvet caps laced with gold) *les Maîtres des Requêtes*, *les Greffiers*, *le Procureur Général*, *les Avocats Généraux*, *les Conſeillers*, *&c.* The great point in diſpute is, concerning the powers of the Parliament of Paris, in matters of ſtate, and relat[illegible] to the Crown. They pretend to the powers o[illegible] States General of France, when they uſed t[illegible] aſſembled (which, I think, they have not been ſince the reign of Lewis the XIIIth, in the year 1615.) The Crown denies theſe pretenſions, and conſiders them only as courts of juſtice.

tice. Me[illegible]ray seems [illegible] be on [illegible] [illegible]le of the Parl[illegible] in this question, which [illegible] well worth your [illegible]iry. But, be that as it will, the Parliament [illegible]aris is certainly a very respectable body, and much regarded by the whole kingdom. The edicts of the Crown, especially those for levying money on the subjects, ought to be registered in Parliament; I do not say to have their effect, for the Crown would take good care of that; but to have a decent appearance, and to procure a willing acquiescence in the nation. And the Crown itself, absolute as it is, does not love that strong opposition, and those admirable remonstrances, which it sometimes meets with from the Parliaments. Many of those detached pieces are very well worth your collecting; and I remember, a year or two ago, a remonstrance of the Parliament of Douay, upon the subject, as I think, of the *vingtiéme*, which was, in my mind, one of the finest and most moving compositions I ever read. They owned themselves, indeed, to be slaves, and showed their chains; but humbly begged of his Majesty to make them a little lighter and less galling.

The *States of France* were general assemblies of the three states or orders of the kingdom [illegible]he Clergy, the Nobility, and the *Tiers Eta[illegible]* that [illegible] he people. They used to be called together by [illegible]ing, upon the most important affairs of state, [illegible] our Lords and Commons in parliament, and our Clergy in convocation. Our Parliament is our States, and the French Parliaments are only their courts of justice. The

The nobility consisted of all those of noble extraction, whether belonging to the *sword*, or to the *robe*; excepting such as were chosen (which sometimes happened) by the *tiers état*, as their deputies to the States General. The *tiers état* was exactly our House of Commons, that is, the people, represented by deputies of their own chusing. Those who had the most considerable places, *dans la robe*, assisted at those assemblies, as commissioners on the part of the Crown. The States met, for the first time that I can find, (I mean by the name of *les états)* in the reign of Pharamond, 424, when they confirmed the Salic law. From that time they have been very frequently assembled, sometimes upon important occasions, as making war and peace, reforming abuses, *&c.*; at other times, upon seemingly trifling ones, as coronations, marriages, *&c.* Francis the first assembled them, in 1526, to declare null and void his famous treaty of Madrid, signed and sworn to by him, during his captivity there. They grew troublesome to the Kings and to their Ministers, and were but seldom called, after the power of the Crown grew strong; and they have never been heard of since the year 1615, Richelieu came and shackled the nation, and Mazarin and Lewis the XIVth riveted the shackles.

There still subsist in some provinces in France, which are called *païs d'états*, an humble local imitation, or rather mimicry, of the great *états*, as in *Languedoc*, *Bretagne*, *&c.* They meet, they speak,

they grumble, and finally submit to whatever the King orders.

Independently of the intrinsic utility of this kind of knowledge to every man of business, it is a shame for any man to be ignorant of it, especially relatively to any country he has been long in. Adieu.

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## LETTER CCXXXV.

London, January the 2d, O. S. 1752.

MY DEAR FRIEND,

LAZINESS of mind, or inattention, are as great enemies to knowledge, as incapacity; for, in truth, what difference is there between a man who will not, and a man who cannot be informed? This difference only, that the former is justly to be blamed, the latter to be pitied. And yet how many are there, very capable of receiving knowledge, who from laziness, inattention, and incuriousness, will not so much as ask for it, much less take the least pains to acquire it.

Our young English travellers generally distinguish themselves by a voluntary privation of all that useful knowledge for which they are sent abroad; and yet at that age, the most useful knowledge is the most easy to be acquired; conversation being the book, and the best book, in which it is contained.

The

The drudgery of dry grammatical learning is over, and the fruits of it are mixed with, and adorned by the flowers of converſation. How many of our young men have been a year at Rome, and as long at Paris, without knowing the meaning and inſtitution of the Conclave in the former, and of the Parliament in the latter? and this merely for want of aſking the firſt people they met with in thoſe ſeveral places, who could at leaſt have given them ſome general notions of thoſe matters.

You will, I hope, be wiſer, and omit no opportunity (for opportunities preſent themſelves every hour in the day) of acquainting yourſelf with all thoſe political and conſtitutional particulars of the kingdom and government of France. For inſtance; when you hear people mention *le Chancelier*, or *le Garde des Sçeaux*, is it any great trouble for you to aſk, or for others to tell you, what is the nature, the powers, the objects, and the profits, of thoſe two employments, either when joined together, as they often are, or when ſeparate, as they are at preſent? When you hear of a *Gouverneur*, a *Lieutenant de Roi*, a *Commandant*, and an *Intendant* of the ſame province, is it not natural, is it not becoming, is it not neceſſary, for a ſtranger to inquire into their reſpective rights and privileges? And yet I dare ſay there are very few Engliſhmen who know the difference between the civil department of the Intendant, and the military powers of the others. When you hear (as I am perſuaded you muſt) every day of the *Vingtième*, which is one in twenty, and conſequently five *per*

*cent.* inquire upon what that tax is laid, whether upon lands, money, merchandize, or upon all three; how levied; and what it is ſuppoſed to produce. When you find in books (as you will ſometimes) alluſion to particular laws and cuſtoms, do not reſt till you have traced them up to their *ſource.* To give you two examples; you will meet in ſome French comedies, *Cri*, or, *Clameur de Haro*; aſk what it means, and you will be told that it is a term of the law in Normandy, and means citing, arreſting, or obliging any perſon to appear in the courts of juſtice, either upon a civil or a criminal account; and that it is derived from *à Raoul*, which Raoul was anciently Duke of Normandy, and a Prince eminent for his juſtice; inſomuch, that when any injuſtice was committed, the cry immediately was *venez à Raoul, à Raoul*; which words are now corrupted and jumbled into *haro.* Another, *Le vol du Chapon*, that is, a certain diſtrict of ground immediately contiguous to the manſion ſeat of a family, and anſwers to what we call in Engliſh *demeſnes.* It is in France computed at about 1600 feet round the houſe, that being ſuppoſed to be the extent of the capon's flight from *la baſſe cour.* This little diſtrict muſt go along with the manſion ſeat, however the reſt of the eſtate may be divided.

I do not mean that you ſhould be a French lawyer; but I would not have you be unacquainted with the general principles of their law, in matters that occur every day. Such is the nature of their deſcents; that is, the inheritance of lands: Do they all

all go to the eldest son, or are they equally divided among the children of the deceased? In England, all lands unsettled descend to the eldest son, as heir at law, unless otherwise disposed of by the father's will: except in the county of Kent; where a particular custom prevails, called Gavel-Kind; by which, if the father dies intestate, all his children divide his lands equally among them. In Germany, as you know, all lands that are not fiefs are equally divided among all the children, which ruins those families; but all male fiefs of the empire descend unalienably to the next male heir, which preserves those families. In France, I believe, descents vary in different provinces.

The nature of marriage contracts deserves inquiry. In England, the general practice is, the husband takes all the wife's fortune; and, in consideration of it, settles upon her a proper pin-money, as it is called; that is, an annuity during his life, and a jointure after his death. In France, it is not so, particularly at Paris; where *la communauté des biens* is established. Any married woman at Paris *(if you are acquainted with one)* can inform you of all these particulars.

These and other things of the same nature, are the useful and rational objects of the curiosity of a man of sense and business. Could they only be attained by laborious researches in folio books, and worm-eaten manuscripts, I should not wonder at a young fellow's being ignorant of them; but as they are the frequent topics of conversation, and to be known

 by

by a ver[y l]ittle degree of c[u]rio[si]ty, inquiry, and attention, it is unpardonable not to know them.

Thus I have given you some hints only for your inquiries; *l'Etat de la France*, *L'Almanach Royal*, and twenty other such superficial books, will furnish you with a thousand more. *Approfondissez.*

How often, and how justly, have I since regretted negligences of this kind in my youth! And how often have I since been at great trouble to learn many things, which I could then have learned without any! Save yourself now, then, I beg of you, that regret and trouble hereafter. Ask questions, and many questions; and leave nothing till you are thoroughly informed of it. Such pertinent questions are far from being ill-bred, or troublesome to those of whom you ask them; on the contrary, they are a tacit compliment to their knowledge; and people have a better opinion of a young man, when they see him desirous to be informed.

I have, by last post, received your two le[tt]ers of the 1st and 5th January, N. S. I am very g[la]d that you have bee[n] at all the shows at Versailles: frequent the Courts. I can conceive the murmurs of the French at the poorness of the fire-works, by which they thought their King or their country degraded; and, in truth, were things always as they should be, when Kings give shows, they ought to be magnificent.

I thank you for the *Thése de la Sorbonne*, which you intend to send me, and which I am impatient to receive.

receive. But pray read it carefully yourself first; and inform yourself what the Sorbonne is, by whom founded, and for what purposes.

Since you have time, you have done very well, to take an Italian and a German master; but pray take care to leave yourself time enough for company; for it is in company only that you can learn what will be much more useful to you than either Italian or German; I mean *la politesse, les manieres, et les graces*, without which, as I told you long ago, and I told you true, *ogni fatica è vana*. Adieu.

Pray make my compliments to Lady Brown.

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## LETTER CCXXXVI.

London, January the 6th, O. S. 1752.

MY DEAR FRIEND,

I Recommended to you, in my last, some inquiries into the constitution of that famous society the *Sorbonne*; but as I cannot wholly trust to the diligence of those inquiries, I will give you here the out-lines of that establishment; which may possibly excite you to inform yourself of particulars, that you are more *à portée* to know than I am.

It was founded by Robert *de Sorbon*, in the year 1256, for sixteen poor scholars in divinity; four of each nation, of the university of which it made a part; since that it hath been much extended and en-

riched, especially by the liberality and pride of Cardinal Richelieu: who made it a magnificent building, for six-and-thirty doctors of that society to live in; besides which, there are six professors and schools for divinity. This society hath been long famous for theological knowledge, and exercitations. There unintelligible points are debated with passion, though they can never be determined by reason. Logical subtilties set common sense at defiance; and mystical refinements disfigure and disguise the native beauty and simplicity of true natural religion; wild imaginations form systems, which weak minds adopt implicitly, and which sense and reason oppose in vain; their voice is not strong enough to be heard in schools of divinity. Political views are by no means neglected in those sacred places; and questions are agitated and decided, according to the degree of regard, or rather submission, which the Sovereign is pleased to show the Church. Is the King a slave to the church, though a tyrant to the laity? the least resistance to his will shall be declared damnable. But if he will not acknowledge the superiority of their spiritual, over his temporal, nor even admit their *imperium in imperio*, which is the least they will compound for, it becomes meritorious, not only to resist, but to depose him. And I suppose, that the bold propositions in the Thesis you mention, are a return for the valuation of *les biens du Clergé*.

I would advise you, by all means, to attend two or three of their public disputations, in order to be informed both of the manner and the substance of those

scholastic

ſcholaſtic exerciſes [...]ay remember to go to all ſuch kind of things. [D]o not put it off, as one is too apt to do things which one knows can be done every day, or any day; for one afterwards repents extremely, when too late, the not having done them.

But there is another (ſo called) religious ſociety, of which the minuteſt circumſtance deſerves attention, and furniſhes great matter for uſeful reflections. You eaſily gueſs that I mean the ſociety of *les R. R. P. P. Jeſuites*, eſtabliſhed but in the year 1540, by a Bull of Pope Paul III. Its progreſs, and I may ſay its victories, were more rapid than thoſe of the Romans; for within the ſame century it governed all Europe; and in the next it extended its influence over the whole world. Its founder was an abandoned profligate Spaniſh officer, Ignatius Loyola; who in the year 1521, being wounded in the leg at the ſiege of Pampelona, went mad from the ſmart of his wound, the reproaches of his conſcience, and his confinement, during which he read the Lives of the Saints. Conſciouſneſs of guilt, a fiery temper, and a wild imagination, the common ingredients of enthuſiaſm, made this madman devote himſelf to the particular ſervice of the Virgin Mary; whoſe knight-errant he declared himſelf, in the very ſame form in which the old knights-errant in romances uſed to declare themſelves the knights and champions of certain beautiful and incomparable princeſſes, whom ſometimes they had, but oftener had not ſeen. For Dulcinea del Toboſo was by no means the firſt Princeſs, whom her faithful and valourous

knight had never seen in his life. The enthusiast went to the Holy Land, from whence he returned to Spain, where he began to learn Latin and Philosophy at three-and-thirty years old, so that no doubt but he made a great progress in both. The better to carry on his mad and wicked designs, he chose four Disciples, or rather Apostles, all Spaniards, *viz.* Laynés, Salmeron, Bobadilla, and Rodriguèz. He then composed the rules and constitutions of his Order; which, in the year 1547, was called the Order of Jesuits, from the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged sixty-five, thirty-five years after his conversion, and sixteen years after the establishment of his society. He was canonized in the year 1609, and is doubtless now a saint in heaven.

If the religious and moral principles of this society are to be detested, as they justly are; the wisdom of their political principles is as justly to be admired. Suspected, collectively as an Order, of the greatest crimes, and convicted of many, they have either escaped punishment, or triumphed after it; as in France, in the reign of Henry IV. They have, directly or indirectly, governed the consciences and the councils of all the Catholic Princes in Europe: they almost governed China, in the reign of Cang-ghi; and they are now actually in possession of the Paraguay in America, pretending, but paying no obedience to the Crown of Spain. As a collective body they are detested even by all the Catholics, not excepting the clergy, both secular and regular; and

yet, as individuals, they are loved, respected; and they govern wherever they are.

Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their General (who always resides at Rome) and to the Superiors of their several houses, appointed by him. This obedience is observed by them all, to a most astonishing degree; and, I believe, there is no one society in the world, of which so many individuals sacrifice their private interest to the general one of the society itself. The second is, the education of youth, which they have in a manner ingrossed; there they give the first, and the first are the lasting impressions: those impressions are always calculated to be favourable to the society. I have known many Catholics, educated by the Jesuits, who, though they detested the society, from reason and knowledge, have always remained attached to it, from habit and prejudice. The Jesuits know, better than any set of people in the world, the importance of the art of pleasing, and study it more: they become all things to all men, in order to gain, not a few, but many. In Asia, Africa, and America, they become more than half Pagans, in order to convert the Pagans to be less than half Christians. In private families they begin by insinuating themselves as friends, they grow to be favourites, and they end *directors*. Their manners are not like those of any other Regulars in the world, but gentle, polite, and engaging. They are all carefully bred up to that particular destination, to which they seem to have a

natural

natural turn; for which reaſon one ſees moſt Jeſuits excel in ſome particular thing. They even breed up ſome for martyrdom, in caſe of need; as the Superior of a Jeſuit ſeminary at Rome told Lord Bolingbroke. *Ed abbiamo anche martiri per il martirio, ſe biſogna.*

Inform yourſelf minutely of every thing concerning this extraordinary eſtabliſhment: go into their houſes, get acquainted with individuals, hear ſome of them preach. The fineſt preacher I ever heard in my life is le Pere Neufville, who, I believe, preaches ſtill at Paris, and is ſo much in the beſt company, that you may eaſily get perſonally acquainted with him.

If you would know their *morale*, read Paſchal's *Lettres Provinciales*, in which it is very truly diſplayed from their own writings.

Upon the whole, this is certain, that a ſociety, of which ſo little good is ſaid, and ſo much ill believed, and that ſtill not only ſubſiſts, but flouriſhes, muſt be a very able one. It is always mentioned as a proof of the ſuperior abilities of the Cardinal Richelieu, that, though hated by all the nation, and ſtill more by his maſter, he kept his power in ſpight of both.

I would earneſtly wiſh you to do every thing now, which I wiſh that I had done at your age, and did not do. Every country has its peculiarities, which one can be much better informed of during one's reſidence there, than by reading all the books in the world afterwards. While you are in

Catholic c all the forms and ceremonies of that rch: see their convents both of n and women, know their several rules and orders, attend their most remarkable ceremonies; have their terms of art explained to you, their *tierce*, *sexte*, *nones*, *matines*, *vêpres*, *complies*; their *breviaires*, *rosaires*, *heures*, *chapelets*, *agnus*, *&c.* things that many people talk of from habit, though few know the true meaning of any one of them. Converse with, and study the characters of some of those incarcerated enthusiasts. Frequent some *parloirs*, and see the air and manners of those Recluse, who are a distinct nation themselves, and like no other.

I dined yesterday with Mrs. F———d, her mother, and husband. He is an athletic Hibernian, handsome in his person, but excessively awkward and vulgar in his air and manner. She inquired much after you, and, I thought, with interest. I answered her as a *Mezzano* should do. *Et je prônai votre tendresse, vos soins, et vos soupirs.*

When you meet with any British returning to their pray send me by them any little *brochures*, *théses*, *&c qui font du bruit ou du* Adieu ild.

LETTER

## L E T … R CCXXXVII.

London, January the 23d, O. S. 1752.

MY DEAR FRIEND,

HAVE you seen the new tragedy of *Varon*, and what do you think of it? Let me know, for I am determined to form my taste upon yours. I hear that the situations and incidents are well brought on, and the catastrophe unexpected and surprising, but the verses bad. I suppose it is the subject of all the conversations at Paris, where both women and men are judges and critics of all such performances: such conversations, that both form and improve the taste and whet the judgment, are surely preferable to the conversations of our mixed companies here; which, if they happen to rise above bragg and whist, infallibly stop short of every thing either pleasing or instructive. I take the reason of this to be, that (as women generally give the tone to the conversation) our English women are not near so well informed and culti… French; besides that the… are naturall… and silent.

I could wish there … a treaty … the French and the En… the … parties should make … English ought to gi… of all the unities … dead bodies,

frequently exhibit upon their ſtage. The French ſhould engage to have more action, and leſs declamation; and not to cram and crowd things together, to almoſt a degree of impoſſibility, from a too ſcrupulous adherence to the unities. The Engliſh ſhould reſtrain the licentiouſneſs of their poets, and the French enlarge the liberty of theirs: their poets are the greateſt ſlaves in their country, and that is a bold word; ours are the moſt tumultuous ſubjects in England, and that is ſaying a good deal. Under ſuch regulations, one might hope to ſee a play, in which one ſhould not be lulled to ſleep by the length of a monotonical declamation, nor frightened and ſhocked by the barbarity of the action. The unity of time extended occaſionally to three or four days, and the unity of place broke into, as far as the ſame ſtreet, or ſometimes the ſame town; both which, I will affirm, are as probable, as four-and-twenty hours, and the ſame room.

More indulgence too, in my mind, ſhould be ſhown, than the French are willing to allow, to bright though[illegible]nd to ſhining images; for though, I confeſs, it [illegible] very natural for a Hero or a Princeſs to ſay [illegible] things, in all the violence of grief, love, rage, &c. yet, I can as well ſuppoſe that, as I can that they ſhould talk to themſelves for half an hour; which they muſt neceſſarily do, or no tragedy could be carried on, unleſs they had recourſe to a much greater abſurdity, the choruſſes

of

of the ancients. Tragedy is of a nature, that one must see it with a degree of self-deception; we must lend ourselves, a little, to the delusion; and I am very willing to carry that complaisance a little farther than the French do.

Tragedy must be something bigger than life, or it would not affect us. In nature the most violent passions are silent; in Tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness of their language, in rhymes. And for the same reason, Cato, the Stoic, expiring at Utica, rhymes masculine and feminine, at Paris; and fetches his last breath at London, in most harmonious and correct blank verse.

It is quite otherwise with Comedy, which should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented, but in the same manner in which it would express it. For which reason, I cannot allow rhymes in Comedy, unless they were put into the mouth, and came out of the mouth of a [illegible] poet. But it is impossible to deceive one's se[illegible]ugh (nor is it the least necessary in Comedy [illegible] suppose a dull rogue of an usurer cheating, or *gros Jean* blundering in the finest rhymes in the world.

As for Operas, they are essentially too absurd and extravagant to mention: I look upon them as a magic scene, contrived to please the eyes and the ears,

at

at the expence of the underſtanding: and I conſider ſinging, rhyming, and chiming Heroes, and Princeſſes and Philoſophers, as I do the hills, the trees, the birds, and the beaſts, who amicably joined in one common country dance, to the irreſiſtible tune of Orpheus's lyre. Whenever I go to an Opera, I leave my ſenſe and reaſon at the door with my half guinea, and deliver myſelf up to my eyes and my ears.

Thus I have made you my poetical confeſſion; in which I have acknowledged as many ſins againſt the eſtabliſhed taſte in both countries, as a frank heretic could have owned againſt the eſtabliſhed church in either; but I am now privileged by my age to taſte and think for myſelf, and not to care what other people think of me in thoſe reſpects; an advantage which youth, among its many advantages, hath not. It muſt occaſionally and outwardly conform, to a certain degree, to eſtabliſhed taſtes, faſhions, and deciſions. A young man may, with a becoming modeſty, diſſent, in private companies, from public opinions and prejudices: but he muſt not attack them with warmth, nor magiſterially ſet up his own ſentiments againſt them. Endeavour to hear and know all opinions; receive them with complaiſance; form your own with coolneſs, and give it with modeſty.

I have received a letter from Sir John Lambert, in which he requeſts me to uſe my intereſt to procure him the remittance of Mr. Spencer's money,

when he goes abroad; and alſo deſires to know to whoſe account he is to place the poſtage of my letters. I do not trouble him with a letter in anſwer, ſince you can execute the commiſſion. Pray make my compliments to him, and aſſure him, that I will do all I can to procure him Mr. Spencer's buſineſs; but that his moſt effectual way will be by Meſſrs. Hoare, who are Mr. Spencer's caſhiers, and who will, undoubtedly, have their choice whom they will give him his credit upon. As for the poſtage of the letters, your purſe and mine being pretty near the ſame, do you pay it, over and above your next draught.

Your relations, the Princes B*****, will ſoon be with you at Paris; for they leave London this week: whenever you converſe with them, I deſire it may be in Italian; that language not being yet familiar enough to you.

By our printed papers, there ſeems to be a ſort of compromiſe between the King and the Parliament, with regard to the affairs of the hoſpitals, by taking them out of the hands of the Archbiſhop of Paris, and placing them in Monſieur d'Argenſon's: if this be true, that compromiſe, as it is called, is clearly a victory on the ſide of the Court, and a defeat on the part of the Parliament; for if the Parliament had a right, they had it as much to the excluſion of Monſieur d'Argenſon as of the Archbiſhop. Adieu.

LETTER

## LETTER CCXXXVIII.

London, February the 6th, O. S. 1752.

MY DEAR FRIEND,

YOUR criticiſm of *Varon* is ſtrictly juſt; but, in truth, ſevere. You French critics ſeek for a fault as eagerly as I do for a beauty: you conſider things in the worſt light, to ſhow your ſkill, at the expence of your pleaſure; I view them in the beſt, that I may have more pleaſure, though at the expence of my judgment. *A trompeur trompeur et demi* is prettily ſaid; and if you pleaſe, you may call *Varon, un Normand*, and *Soſtrate, un Mançeau, qui vaut un Normand et demi*; and, conſidering the *dénouement*, in the light of trick upon trick, it would undoubtedly be below the dignity of the buſkin, and fitter for the ſock.

But let us ſee if we cannot bring off the author. The great queſtion, upon which all turns, is to diſcover and aſcertain who *Cleonice* really is. There are doubts concerning her *état*; how ſhall they be cleared? Had the truth been extorted from *Varon*, (who alone knew) by the rack, it would have been a true tragical *dénouement*. But that would probably not have [illegible] with *Varon*, who is repreſented as a bold, d[illegible]ned, wicked, and at that time deſperate fellow; [illegible]or he was in the hands of an enemy, who he [illegible] could not



forgive

forgive him, with common prudence or ſafety. The rack would therefore have extorted no truth from him; but he would have died enjoying the doubts of his enemies, and the confuſion that muſt neceſſarily attend thoſe doubts. A ſtratagem is therefore thought of, to diſcover what force and terror could not, and the ſtratagem ſuch as no King or Miniſter would diſdain, to get at an important diſcovery. If you call that ſtratagem *a trick*, you vilify it, and make it comical; but call that trick a *ſtratagem*, or a *meaſure*, and you dignify it up to tragedy: ſo frequently do ridicule or dignity turn upon one ſingle word. It is commonly ſaid, and more particularly by Lord Shafteſbury, that ridicule is the beſt teſt of truth; for that it will not ſtick where it is not juſt. I deny it. A truth learned in a certain light, and attacked in certain words, by men of wit and humour, may, and often doth, become ridiculous, at leaſt ſo far, that the truth is only remembered and repeated for the ſake of the ridicule. The overturn of Mary of Medicis into a river, where ſhe was half drowned, would never have been remembered, if Madame de Vernueil, who ſaw it, had not ſaid *la Reine boit*. Pleaſure or malignity often gives ridicule a weight, which it does not deſerve. The verſification, [illegible] uſt confeſs, is too much neglected, and too [illegible] bad: but, upon the whole, I read the play wi[illegible] pleaſure.

If

If there is but a great deal of wit and character in your new comedy, I will readily compound for its having little or no plot. I chiefly mind dialogue and character in comedies. Let dull critics feed upon the carcases of plays; give me the taste and the dressing.

I am very glad you went to Versailles, to see the ceremony of creating the Prince de Condé, *Chevalier de l'Ordre*; and I do not doubt but that, upon this occasion, you informed yourself thoroughly of the institution and rules of that Order. If you did, you were certainly told, it was instituted by Henry III, immediately after his return, or rather his flight from Poland; he took the hint of it at Venice; where he had seen the original manuscript of an Order of the *St. Esprit, ou droit désir*, which had been instituted in 1352, by Louis d'Anjou, King of Jerusalem and Sicily, and husband to Jane, Queen of Naples, Countess of Provence. This Order was under the protection of St. Nicholas de Bari, whose image hung to the collar. Henry III. found the Order of St. Michael prostituted and degraded, during the civil wars; he therefore joined it to his new Order of the St. Esprit, and gave them both together; for which reason every knight of the St. Esprit is now called *Chevalier des Ordres du Roi*. The number of the knights hath been diffe[illegible] is now fixed to *one hundred*, exclusive of the [illegible] There are many officers, who wear the ribbon [illegible] Order, like the

other Knights; and what is very ſingular is, that theſe officers frequently ſell their employments, but obtain leave to wear the blue ribbon ſtill, though the purchaſers of thoſe offices wear it alſo.

As you will have been a great while in France, people will expect that you ſhould be *au fait* of all theſe ſort of things relative to that country. But the hiſtory of all the Orders of all countries is well worth your knowledge; the ſubject occurs often, and one ſhould not be ignorant of it, for fear of ſome ſuch accident as happened to a ſolid Dane at Paris, who, upon ſeeing *l'Ordre du St. Eſprit*, ſaid, *Nôtre St. Eſprit chez nous c'eſt un Eliphant.* Almoſt all the Princes in Germany have their Orders too, not dated, indeed, from any important events, or directed to any great object; but becauſe they will have Orders, to ſhow that they may; as ſome of them, who have the *jus cudendæ monetæ*, borrow ten ſhillings worth of gold to coin a ducat. However, wherever you meet with them, inform yourſelf, and minute down a ſhort account of them: they take in all the colours of Sir Iſaac Newton's priſms. N. B. When you enquire about them, do not ſeem to laugh.

I thank you for *le Mandement de Monſeigneur l'Archevêque*; it is very well drawn, and becoming an Archbiſho[illegible] pray do not loſe ſight of a much mo[illegible]nt object, I mean the political diſput[illegible]ween the King and the Parliament,

liament, and the King and the Clergy; they seem both to be patching up; however, get the whole clue to them, as far as they have gone.

I received a letter yesterday from Madame Monconseil, who assures me you have gained ground *du coté des manieres*, and that she looks upon you to be *plus qu'à moitié chemin*. I am very glad to hear this, because, if you are got above half way of your journey, surely you will finish it, and not faint in the course. Why do you think I have this affair so extremely at heart, and why do I repeat it so often? Is it for your sake, or for mine? You can immediately answer yourself that question; you certainly have, I cannot possibly have any interest in it: if then you will allow me, as I believe you may, to be a judge of what is useful and necessary to you, you must, in consequence, be convinced of the infinite importance of a point, which I take so much pains to inculcate.

I hear that the new Duke of Orléans *a remercié Monsieur de Melfor*, and I believe, *pas sans raison*, having had obligations to him; *mais il ne l'a pas remercié en mari poli*, but rather roughly. *Il faut que ce soit un bourru*. I am told too, that people get bits of his father's rags, by way of relicks; I wish them joy, they will do them a great deal of good. See from hence what weaknesses human nature is capable of, and make allowances for such in all your plans and reasonings. Study the characters of the people you have to do with, and

know what they are, inſtead of thinking them what they ſhould be; addreſs yourſelf generally to the ſenſes, to the heart, and to the weakneſſes of mankind, but very rarely to their reaſon.

Good night, or good morrow to you, according to the time you ſhall receive this letter. From yours.

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## LETTER CCXXXIX.

London, February the 14th, O. S. 1752.

MY DEAR FRIEND,

IN a month's time, I believe, I ſhall have the pleaſure of ſending you, and you will have the pleaſure of reading, a work of Lord Bolingbroke's, in two volumes octavo, *upon the uſe of Hiſtory*; in ſeveral Letters to Lord Hyde, then Lord Cornbury. It is now put into the preſs. It is hard to determine, whether this work will inſtruct or pleaſe moſt: the moſt material hiſtorical facts, from the great æra of the treaty of Munſter, are touched upon, accompanied by the moſt ſolid reflections, and adorned by all that elegancy of ſtyle, which was peculiar to himſelf, and in which, if Cicero equals, he certainly does not exceed him; but every other writer falls ſhort of him. I would adviſe you almoſt to get this book by heart. I think you have a turn to hiſtory, you love it, and have a memory to retain it; this book will teach you the proper uſe of it. Some people

people load their memories, indiscriminately, with historical facts, as others do their stomachs with food; and bring out the one, and bring up the other, entirely crude and undigested. You will find in Lord Bolingbroke's book, an infallible specific against that epidemical complaint *.

I remember a gentleman, who had read History in this thoughtless and undistinguishing manner, and who, having travelled, had gone through the Valteline. He told me that it was a miserable poor country, and therefore it was, surely, a great error in Cardinal Richelieu, to make such a rout, and put France to so much expence abo[illegible] it. Had my friend read History as he ought to have done, he would have known, that the great object of that great Minister was to reduce the power of the house of Austria; and, in order to that, to cut off, as much as he could, the communication between the several parts of their then extensive do-
[illegible]flections would have justified the
minions; which re[illegible] the affair of the Valteline. But
Cardinal to him, i[illegible] to remember facts, than to com-
it was easier to hi[illegible]
bine and [illegible] will make in read-
One observation, [illegible]and a true one. It
ing History; for it [illegible] that at this time
[illegible] is,

* We cannot but Philosophical [illegible] had not appeared;
Lord Bo[illegible] accounts for Lord Chesterfield's [illegible]ecommending to his
which in this as well as in some foregoing passages, the study of
Lord Bolingbroke's writings.

is, that more people have made great figures, and great fortunes in Courts, by their exterior accomplishments, than by their interior qualifications. Their engaging addrefs, the politenefs of their manners, their air, their turn, hath almoft always paved the way for their fuperior abilities, if they have fuch, to exert themfelves. They have been Favourites before they have been Minifters. In Courts, an univerfal gentlenefs and *douceur dans les manieres* is moft abfolutely neceffary: an offended fool, or a flighted *valet de chambre*, may, very poffibly, do you more hurt at Court, than ten men of merit can do you good. Fools, and low people, are always jealous of their dignity; and never forget nor forgive what they reckon a flight. On the other hand, they take civility, and a little attention, as a favour; remember, and acknowledge it: this, in my mind, is buying them cheap; and therefore, they are worth buying. The Prince himfelf, who is rarely the fhining genius of his Court, ef[illegible] hearfay, but likes you by his fe[illegible] eems you only by your air, your politenefs, and y[illegible] fes; that is, from dreffing him; of which alone he [illegible] ur manner of ad- is a Court garment [illegible] There without which you [illegible] wedding garment, ment is the *volto* [illegible] eceived. That gar- politenefs, eafy a [illegible] aging manners, [illegible] fing air, an elegant tention, an infinu[illegible] ting gentlenefs, and all tho[illegible] erfal at- *Je ne fçais quoi* that com[illegible] pofe the *Graces*.

I am

I am this moment diſagreeably interrupted by a letter; not from you, as I expected, but from a friend of yours at Paris, who informs me, that you have a fever, which confines you at home. Since you have a fever, I am glad you have prudence enough with it to ſtay at home, and take care of yourſelf; a little more prudence might probably have prevented it. Your blood is young, and conſequently hot; and you naturally make a great deal, by your good ſtomach, and good digeſtion; you ſhould therefore neceſſarily attenuate and cool it, from time to time, by gentle purges, or by a very low diet, for two or three days together, if you would avoid fevers. Lord Bacon, who was a very great phyſician, in both ſenſes of the word, hath this aphoriſm, in his Eſſay upon Health, *Nihil magis ad ſanitatem tribuit quam crebræ et domeſticæ purgationes.* By *domeſticæ*, he means thoſe ſimple uncompounded purgatives, which every body can adminiſter to themſelves; ſuch as ſenna-tea, ſtewed prunes and ſenna, chewing a little rhubarb, or diſſolving an ounce and a half of manna in fair water, with the juice of half a lemon to make it palatable. Such gentle and unconfining evacuations would certainly prevent thoſe feveriſh attacks, to which every body at your age is ſubject.

By the way, I do deſire, and inſiſt, that whenever, from any indiſpoſition, you are not able to write to me upon the fixed days, that Chriſtian ſhall; and give me a *true* account how you are. I do not expect from

from him the Ciceronian epistolary stile; but I will content myself with the Swiss simplicity and truth.

I hope you extend your acquaintance at Paris, and frequent variety of companies; the only way of knowing the world: every set of company differs in some particulars from another; and a man of business must, in the course of his life, have to do with all sorts. It is a very great advantage to know the languages of the several countries one travels in; and different companies may, in some degree, be considered as different countries: each hath its distinctive language, customs, and manners: know them all, and you will wonder at none.

Adieu, child. Take care of your health; there are no pleasures without it.

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## LETTER CCXL.

London, February the 20th, O. S. 1752.

MY DEAR FRIEND,

IN all systems whatsoever, whether of religion, government, morals, *&c.* perfection is the object always proposed, though possibly unattainable; hitherto at least, certainly unattained. However, those who aim carefully at the mark itself, will unquestionably come nearer it, than those who from despair, negligence, or indolence, leave to chance the work of skill. This maxim holds equally true

true in common life; thofe who aim at perfection, will come infinitely nearer it, than thofe defponding, or indolent fpirits, who foolifhly fay to themfelves, Nobody is perfect; perfection is unattainable; to attempt it is chimerical; I fhall do as well as others; why then fhould I give myfelf trouble to be what I never can, and what, according to the common courfe of things, I need not be, *perfect?*

I am very fure that I need not point out to you the weaknefs and the folly of this reafoning, if it deferves the name of reafoning. It would difcourage, and put a ftop to the exertion of any one of our faculties. On the contrary, a man of fenfe and fpirit fays to himfelf, Though the point of perfection may, (confidering the imperfection of our nature) be unattainable, my care, my endeavours, my attention, fhall not be wanting to get as near it as I can. I will approach it every day; poffibly I may arrive at it at laft; at leaft, (what I am fure is in my own power) I will not be diftanced. Many fools (fpeaking of you) fay to me, What would you have him perfect? I anfwer, Why not? What hurt would it do him or me? O, but that is impoffible, fay they. I reply, I am not fure of that: perfection in the abftract, I admit to be unattainable; but what is commonly called perfection in a character, I maintain to be attainable, and not only that, but in every man's power. He hath, continue they, a good head, a good heart, a good fund of knowledge, which will increafe daily; what would you have more? Why,


I would

I would have every thing more that can adorn and complete a character. Will it do his head, his heart, or his knowledge, any harm, to have the utmost delicacy of manners, the most shining advantages of air and addrefs, the most endearing attentions, and the most engaging graces? But as he is, fay they, he is loved wherever he is known. I am very glad of it, fay I; but I would have him be liked before he is known, and loved afterwards. I would have him, by his firft *abord* and addrefs, make people wifh to know him, and inclined to love him: he will fave a great deal of time by it. Indeed, reply they, you are too nice, too exact, and lay too much ftrefs upon things that are of very little confequence. Indeed, rejoin I, you know very little of the nature of mankind, if you take thofe things to be of little confequence: one cannot be too attentive to them; it is they that always engage the heart, of which the underftanding is commonly the bubble. And I would much rather that he erred in a point of grammar, of hiftory, of philofophy, *&c.* than in a point of manners and addrefs. But confider, he is very young; all this will come in time. I hope fo; but that time muft be while he is young, or it will never be at all: the right *pli* muft be taken young, or it will never be eafy, nor feem natural. Come, come, fay they (fubftituting, as is frequently done, affertion inftead of argument) depend upon it he will do very well; and you have a great deal of reafon to be fatisfied with him. I hope and believe he will do well,

but I would have him do better than well. I am very well pleafed with him, but I would be more, I would be proud of him. I would have him have luftre as well as weight. Did you ever know any body that re-united all thefe talents? Yes, I did; Lord Bolingbroke joined all the politenefs, the manners, and the graces of a Courtier, to the folidity of a Statefman, and to the learning of a Pedant. He was *omnis homo*; and pray what fhould hinder my boy from being fo too, if he hath, as I think he hath, all the other qualifications that you allow him? Nothing can hinder him, but neglect of, or inattention to thofe objects, which his own good fenfe muft tell him are of infinite confequence to him, and which therefore I will not fuppofe him capable of either neglecting or defpifing.

This (to tell you the whole truth) is the refult of a controverfy that paffed yefterday, between Lady Hervey and myfelf, upon your fubject, and almoft in the very words. I fubmit the decifion of it to yourfelf; let your own good fenfe determine it, and make you act in confequence of that determination. The receipt to make this compofition is fhort and infallible; here I give it you.

Take variety of the beft company, wherever you are; be minutely attentive to every word and action; imitate refpectively thofe whom you obferve to be diftinguifhed and confidered for any one accomplifhment; then mix all thofe feveral accomplifhments together, and ferve them up yourfelf to others.

I hope

I hope your fair, or rather your brown *American* is well. I hear that ſhe makes very handſome preſents, if ſhe is not ſo herſelf. I am told, there are people at Paris who expect from this ſecret connection, to ſee in time, a volume of letters, ſuperior to Madame de Graffigny's Peruvian ones: I lay in my claim to one of the firſt copies.

Francis's *Cenie* * hath been acted twice, with moſt univerſal applauſe; to-night is his third night, and I am going to it. I did not think it would have ſucceeded ſo well, conſidering how long our Britiſh audiences have been accuſtomed to murder, racks, and poiſon, in every tragedy; but it affected the heart ſo much, that it triumphed over habit and prejudice. All the women cried, and all the men were moved. The prologue, which is a very good one, was made intirely by Garrick. The epilogue is old Cibber's; but corrected, though not enough, by Francis. He will get a great deal of money by it; and, conſequently, be better able to lend you ſix-pence, upon any emergency.

The Parliament of Paris, I find by the news-papers, has not carried its point, concerning the hoſpitals; and though the King hath given up the Archbiſhop, yet, as he has put them under the management and direction *du Grand Conſeil*, the Parliament is equally out of the queſtion. This will naturally put you upon enquiring into the Conſtitution of the *Grand Conſeil*. You will, doubtleſs,

* Francis's Eugenia.

inform

inform yourſelf, who it is compoſed of, what things are *de ſon reſort*, whether or not there lies an appeal from thence to any other place; and of all other particulars, that may give you a clear notion of this aſſembly. There are alſo three or four other *Conſeils* in France, of which you ought to know the conſtitution, and the objects: I dare ſay you do know them already; but if you do not, loſe no time in informing yourſelf. Theſe things, as I have often told you, are beſt learned in various French companies; but in no Engliſh ones; for none of our countrymen trouble their heads about them. To uſe a very trite image, collect, like the bee, your ſtore from every quarter. In ſome companies *(parmi les fermiers généraux nommément)* you may, by proper inquiries, get a general knowledge at leaſt of *les affaires des finances*. When you are with *des gens de robe*, ſuck them with regard to the conſtitution, and civil government, and *ſic de cæteris*. This ſhews you the advantage of keeping a great deal of different French company; an advantage much ſuperior to any that you can poſſibly receive from loitering and ſauntering away evenings in any Engliſh company at Paris, not even excepting Lord A****'s. Love of eaſe, and fear of reſtraint, (to both which I doubt you are, for a young fellow, too much addicted) may invite you among your countrymen; but pray withſtand thoſe mean temptations, *et prenez ſur vous*, for the ſake of being in thoſe aſſemblies, which alone can inform your mind and improve your manners.



You

You have not now many months to continue at Paris; make the moſt of them: get into every houſe there, if you can; extend acquaintance, know every thing and every body there; that when you leave it for other places, you may be *au fait*, and even able to explain whatever you may hear mentioned concerning it. Adieu.

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## LETTER CCXLI.

London, March the 2d, O. S. 1752.

MY DEAR FRIEND,

WHEREABOUTS are you in Arioſto? Or have you gone through that moſt ingenious contexture of truth and lies, of ſerious and extravagant, of knights-errant, magicians, and all that various matter, which he announces in the beginning of his poem:

*Le Donne, i Cavalier, L'arme, gli amori,*
*Le corteſie, L'audaci impreſe io canto.*

I am by no means ſure that Homer had ſuperior invention, or excelled more in deſcription, than Arioſto. What can be more ſeducing and voluptuous, than the deſcription of Alcina's perſon and palace? What more ingeniouſly extravagant, than the ſearch made in the moon for Orlando's loſt wits, and the account of other people's that were found there?

The

The whole is worth your attention, not only as an ingenious poem, but as the ſource of all modern tales, novels, fables, and romances; as Ovid's Metamorphoſis was of the ancient ones: beſides, that when you have read this work, nothing will be difficult to you in the Italian language. You will read Taſſo's *Gieruſalemme*, and the *Decamerone di Boccaccio*, with great facility afterwards; and when you have read theſe three authors, you will, in my opinion, have read all the works of invention, that are worth reading in that language; though the Italians would be very angry at me for ſaying ſo.

A gentleman ſhould know thoſe which I call claſſical works, in every language; ſuch as Boileau, Corneille, Racine, Moliere, *&c.* in French; Milton, Dryden, Pope, Swift, *&c.* in Engliſh; and the three authors above-mentioned in Italian: whether you have any ſuch in German, I am not quite ſure, nor, indeed, am I inquiſitive. Theſe ſort of books adorn the mind, improve the fancy, are frequently alluded to by, and are often the ſubjects of converſations of the beſt companies. As you have languages to read, and memory to retain them, the knowledge of them is very well worth the little pains it will coſt you, and will enable you to ſhine in company. It is not pedantic to quote and allude to them, which [illegible] would be with regard to the ancients.

Among the many advantages which you have had in your education, I do not conſider your know-



ledge

ledge of ſeveral languages as the leaſt. You need not truſt to tranſlations: you can go to the ſource: you can both converſe and negotiate with people of all nations, upon equal terms; which is by no means the caſe of a man, who converſes or negotiates in a language which thoſe with whom he hath to do know much better than himſelf. In buſineſs, a great deal may depend upon the force and extent of one word; and in converſation, a moderate thought may gain, or a good one loſe, by the propriety or impropriety, the elegancy or inelegancy, of one ſingle word. As therefore you now know four modern languages well, I would have you ſtudy (and, by the way, it will be very little trouble to you) to know them correctly, accurately, and delicately. Read ſome little books that treat of them, and aſk queſtions concerning their delicacies, of thoſe who are able to anſwer you. As for inſtance, ſhould I ſay in French, *la lettre que je vous ai écrit*, or, *la lettre que je vous ai écrite*? in which, I think, the French differ among themſelves. There is a ſhort French grammar by the Port Royal, and another by Pere Buffier, both which are worth your reading; as is alſo a little book called *les ſynonimes François*. There are books of that kind upon the Italian language, into ſome of which I would adviſe you to [illegible] German language may have ſome thing of the [illegible] e ſort; and ſince you already ſpeak it, the more properly you [illegible] it the better. [illegible] would, I think, as far as poſſible,

ble, do all one does, correctly and elegantly. It is extremely engaging, to people of every nation, to meet with a foreigner who hath taken pains enough to ſpeak their language correctly: it flatters that local and national pride and prejudice, of which every body hath ſome ſhare.

Francis's Eugenia, which I will ſend you, pleaſed moſt people of good taſte here: the boxes were crowded till the ſixth night; when the pit and gallery were totally deſerted, and it was dropped. Diſtreſs, without death, was not ſufficient to affect a true Britiſh audience, ſo long accuſtomed to daggers, racks, and bowls of poiſon; contrary to Horace's rule, they deſire to ſee Medea murder her children upon the ſtage. The ſentiments were too delicate to move them: and their hearts are to be taken by ſtorm, not by parley.

Have you got the things, which were taken from you at Calais, reſtored? and among them, the little packet, which my ſiſter gave you for Sir Charles Hotham? In this caſe, have you forwarded it to him? If you have not yet had an opportunity, you will have one ſoon; which I deſire you will not omit: it is by Monſieur D'Aillon, whom you will ſee in a few days at Paris, in his way to Geneva; where Sir Charles now is, and will remain ſome time. Adieu.

## LETTER CCXLII.

London, March the 5th, O. S. 1752.

MY DEAR FRIEND,

AS I have received no letter from you by the usual post, I am uneasy upon account of your health; for, had you been well, I am sure you would have written, according to your engagement, and my requisition. You have not the least notion of any care of your health; but, though I would not have you be a valetudinarian, I must tell you, that the best and most robust health requires some degree of attention to preserve. Young fellows, thinking they have so much health and time before them, are very apt to neglect or lavish both, and beggar themselves before they are aware: whereas a prudent œconomy in both, would make them rich indeed; and so far from breaking in upon their pleasures, would improve, and almost perpetuate them. Be you wiser; and, before it is too late, manage both with care and frugality; and lay out neither, but upon good interest and security.

I will now confine myself to the employment of your time, which, though I have often touched upon formerly, is a subject that, from its importance, will bear repetition. You have, it is true, a great deal of time before you; but, in this period of your life, one hour usefully employed may be

be worth more than four-and-twenty hereafter; a minute is precious to you now, whole days may possibly not be so forty years hence. Whatever time you allow, or can snatch for serious reading (I say snatch, because company and the knowledge of the world is now your chief object) employ it in the reading of some one book, and that a good one, till you have finished it: and do not distract your mind with various matters, at the same time. In this light I would recommend to you to read *tout de suite* Grotius *de Jure Belli et Pacis*, translated by Barbeyrac, and Puffendorf's *Jus Gentium*, translated by the same hand. For accidental quarters of hours, read works of invention, wit, and humour, of the best, and not of trivial authors, either ancient or modern.

Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with; and you must not say to it, as Felix did to Paul, "at a more convenient season I will speak to thee." The most convenient season for business is the first; but study and business, in some measure, point out their own times, to a man of sense; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

Many people think that they are in pleasures, provided they are neither in study nor in business. Nothing like it; they are doing nothing, and might

juſt as well be aſleep. They contract habitudes from lazineſs, and they only frequent thoſe places where they are free from all reſtraints and attentions. Be upon your guard againſt this idle profuſion of time; and let every place you go to be either the ſcene of quick and lively pleaſures, or the ſchool of your improvements: let every company you go into, either gratify your ſenſes, extend your knowledge, or refine your manners. Have ſome decent object of gallantry in view at ſome places; frequent others, where people of wit and taſte aſſemble; get into others, where people of ſuperior rank and dignity command reſpect and attention from the reſt of the company; but pray frequent no neutral places, from mere idleneſs and indolence. Nothing forms a young man ſo much as being uſed to keep reſpectable and ſuperior company, where a conſtant regard and attention is neceſſary. It is true, this is at firſt a diſagreeable ſtate of reſtraint; but it ſoon grows habitual, and conſequently eaſy; and you are amply paid for it, by the improvement you make, and the credit it gives you. What you ſaid ſome time ago was very true, concerning *le Palais Royal*; to one of your age the ſituation is diſagreeable enough; you cannot expect to be much taken notice of: but all that time you can take notice of others; obſerve their manners, decypher their characters, and inſenſibly you will become one of the company.

All

All this I went through myſelf, when I was of your age. I have ſate hours in company, without being taken the leaſt notice of; but then I took notice of them, and learned, in their company, how to behave myſelf better in the next, till by degrees I became part of the beſt companies myſelf. But I took great care not to laviſh away my time in thoſe companies, where there were neither quick pleaſures, nor uſeful improvements to be expected.

Sloth, indolence, and *molleſſe* are pernicious and unbecoming a young fellow; let them be your *reſſource* forty years hence at ſooneſt. Determine, at all events and however diſagreeable it may be to you in ſome reſpects, and for ſome time, to keep the moſt diſtinguiſhed and faſhionable company of the place you are at, either for their rank, or for their learning, or *le bel eſprit et le goût.* This gives you credentials to the beſt companies, where-ever you go afterwards. Pray, therefore, no indolence, no lazineſs; but employ every minute of your life in active pleaſures, or uſeful employments. Addreſs yourſelf to ſome woman of faſhion and beauty, wherever you are, and try how far that will go. If the place be not ſecured beforehand, and garriſoned, nine times in ten you will take it. By attentions and reſpect, you may always get into the higheſt company, and by ſome admiration and applauſe, whether merited or not, you may be ſure of being welcome among *les ſçavants et les beaux eſprits.* There are but theſe

2 three

three ſorts of company for a young fellow; there being neither pleaſure nor profit in any other.

My uneaſineſs with regard to your health is this moment removed by your letter of the 8th, N. S. which, by what accident I do not know, I did not receive before.

I long to read Voltaire's *Rome Sauvée*, which, by the very faults that your *ſevere* critics find with it, I am ſure I ſhall like; for I will, at any time, give up a good deal of regularity for a great deal of *brillant*; and for the *brillant*, ſurely nobody is equal to Voltaire. Catiline's conſpiracy is an unhappy ſubject for a tragedy; it is too ſingle, and gives no opportunity to the poet to excite any of the tender paſſions; the whole is one intended act of horror. Crébillon was ſenſible of this defect, and to create another intereſt, moſt abſurdly made Catiline in love with Cicero's daughter, and her with him.

I am very glad you went to Verſailles, and dined with Monſieur de St. Conteſt. That is company to learn *les bonnes manieres* in; and it ſeems you had *les bons morçeaux* into the bargain. Though you were no part of the King of France's converſation with the foreign miniſters, and probably not much entertained with it; do you think that it is not very uſeful to you to hear it, and to obſerve the turn and manners of people of that ſort? It is extremely uſeful to know it well. The ſame in the next rank of people, ſuch as miniſters of

ſtate, &c. in whoſe company, though you cannot yet, at your age, bear a part, and conſequently be diverted, you will obſerve and learn, what hereafter it may be neceſſary for you to act.

Tell Sir John Lambert, that I have this day fixed Mr. Spencer's having his credit upon him; Mr. Hoare had alſo recommended him. I believe Mr. Spencer will ſet out next month for ſome place in France, but not Paris. I am ſure he wants a great deal of France, for at preſent he is moſt intirely Engliſh; and you know very well what I think of that. And ſo we bid you heartily good night.

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## LETTER CCXLIII.

London, March the 16th, O. S. 1752.

MY DEAR FRIEND,

HOW do you go on with the moſt uſeful and moſt neceſſary of all ſtudies, the ſtudy of the world? Do you find that you gain knowledge? And does your daily experience at once extend and demonſtrate your improvement? You will poſſibly aſk me how you can judge of that yourſelf. I will tell you a ſure way of knowing. Examine yourſelf, and ſee whether your notions of the world are changed, by experience, from what they were t[illegible]rs ago in theory; for that alone is one favourable ſymptom of improvement. At that age (I remember

(I remember it in myſelf) every notion that one forms is erroneous; one hath ſeen few models, and thoſe none of the beſt, to form one's-ſelf upon. One thinks that every thing is to be carried by ſpirit and vigour; that art is meanneſs, and that verſatility and complaiſance are the refuge of puſillanimity and weakneſs. This moſt miſtaken opinion gives an indelicacy, a *bruſquerie*, and a roughneſs, to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of ſenſe ſhake them off ſoon. When they come to be a little better acquainted with themſelves, and with their own ſpecies, they diſcover, that plain right reaſon is, nine times in ten, the fettered and ſhackled attendant of the triumph of the heart and the paſſions; conſequently, they addreſs themſelves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, muſt be applied to in the genteelſt, the moſt engaging, and the moſt inſinuating manner. Have you found out that every woman is infallibly to be gained by every ſort of flattery, and every man by one ſort or other? Have you diſcovered what variety of little things affect the heart, and how ſurely they collectively gain it? If you have, you have made ſome progreſs. I would try a man's knowledge of the world, as I would a ſchool-boy's knowledge of Horace; not by making him conſtrue *Mæcenas atavis edite regibus*, which he could do in the firſt form; but by examining him

as to the delicacy and *curiosa felicitas* of that poet. A man requires very little knowledge and experience of the world, to underſtand glaring, high-coloured, and decided characters; they are but few, and they ſtrike at firſt: but to diſtinguiſh the almoſt imperceptible ſhades, and the nice gradations of virtue and vice, ſenſe and folly, ſtrength and weakneſs, (of which characters are commonly compoſed) demands ſome experience, great obſervation, and minute attention. In the ſame caſes moſt people do the ſame things, but with this material difference, upon which the ſucceſs commonly turns, — A man who hath ſtudied the world knows when to time, and where to place them; he hath analyſed the characters he applies to, and adapted his addreſs and his arguments to them: but a man, of what is called plain good ſenſe, who hath only reaſoned by himſelf, and not acted with mankind, miſ-times, miſ-places, runs precipitately and bluntly at the mark, and falls upon his noſe in the way. In the common manners of ſocial life, every man of common ſenſe hath the rudiments, the A B C of civility; the means not to offend; and even wiſhes to pleaſe: and, if he hath any real merit, will be received and tolerated in good company. But that is far from being enough; for though he may be received, he will never be deſired; though he does not offend, he will never be loved, but, like ſome little inſignificant, neutral power, ſurrounded by great ones, he will neither be feared nor courted by any;

any; but, by turns, invaded by all, whenever it is their intereſt. A moſt contemptible ſituation! Whereas, a man who hath carefully attended to, and experienced the various workings of the heart, and the artifices of the head; and who, by one ſhade, can trace the progreſſion of the whole colour; who can, at the proper times, employ all the ſeveral means of perſuading the underſtanding, and engaging the heart; may and will have enemies; but will and muſt have friends: he may be oppoſed, but he will be ſupported too; his talents may excite the jealouſy of ſome, but his engaging arts will make him beloved by many more; he will be conſiderable, he will be conſidered. Many different qualifications muſt conſpire to form ſuch a man, and to make him at once reſpectable and amiable, and the leaſt muſt be joined to the greateſt; the latter would be unavailing, without the former; and the former would be futile and frivolous, without the latter. Learning is acquired by reading books; but the much more neceſſary learning, the knowledge of the world, is only to be acquired by reading men, and ſtudying all the various editions of them. Many words in every language are generally thought to be ſynonimous; but thoſe who ſtudy the language attentively will find, that there is no ſuch thing; they will diſcover ſome little difference, ſome diſtinction, between all thoſe words that are vulgarly called ſynonimous; one hath always more energy, extent, or delicacy, than another;

another: it is the ſame with men; all are in general, and yet no two in particular, exactly alike. Thoſe who have not accurately ſtudied, perpetually miſtake them: they do not diſcern the ſhades and gradations that diſtinguiſh characters ſeemingly alike. Company, various company, is the only ſchool for this knowledge. You ought to be, by this time, at leaſt in the third form of that ſchool, from whence the riſe to the uppermoſt is eaſy and quick; but then you muſt have application and vivacity; and you muſt not only bear with, but even ſeek, reſtraint in moſt companies, inſtead of ſtagnating in one or two only, where indolence and love of eaſe may be indulged.

In the plan which I gave you in my laſt *, for your future motions, I forgot to tell you, that, if a King of the Romans ſhould be choſen this year, you ſhall certainly be at that election; and as upon thoſe occaſions, all ſtrangers are excluded from the place of the election, except ſuch as belong to ſome Embaſſador, I have already eventually ſecured you a place in the *ſuite* of the King's electoral Embaſſador, who will be ſent upon that account to Frankfort, or wherever elſe the election may be. This will not only ſecure you a ſight of the ſhow, but a knowledge of the whole thing; which is likely to be a conteſted one, from the oppoſition of ſome of the Electors, and the proteſts of ſome of the Princes of the Empire. That election, if there is one, will,

* That letter is miſſing.

in

in my opinion, be a memorable æra in the hiſtory of the Empire; pens at leaſt, if not ſwords, will be drawn; and ink, if not blood, will be plentifully ſhed, by the contending parties in that diſpute. During the fray, you may ſecurely plunder, and add to your preſent ſtock of knowledge of the *jus publicum imperii.* The Court of France hath, I am told, appointed le Preſident Ogier, a man of great abilities, to go immediately to Ratiſbon, *pour y ſouffler la diſcorde.* It muſt be owned, that France hath always profited ſkilfully of its having guarantied the treaty of Munſter; which hath given it a conſtant pretence to thruſt itſelf into the affairs of the Empire. When France got Alſace yielded by treaty, it was very willing to have held it as a fief of the Empire; but the Empire was then wiſer. Every Power ſhould be very careful, not to give the leaſt pretence to a neighbouring Power to meddle with the affairs of its interior. Sweden hath already felt the effects of the Czarina's calling herſelf guarantee of its preſent form of government, in conſequence of the treaty of Neuſtadt, confirmed afterwards by that of Abo; though, in truth, that guarantee was rather a proviſion againſt Ruſſia's attempting to alter the then new-eſtabliſhed form of government in Sweden, than any right given to Ruſſia, to hinder the Swedes from eſtabliſhing what form of government they pleaſed. Read them both, if you can get them. Adieu.

LETTER

## LETTER CCXLIV.

London, April the 13th, O. S. 1752.

MY DEAR FRIEND,

I Receive this moment your letter of the 19th, N. S. with the enclosed pieces relative to the present dispute between the King and the Parliament. I shall return them by Lord Huntingdon, whom you will soon see at Paris, and who will likewise carry you the piece, which I forgot in making up the packet I sent you by the Spanish Embassador. The representation of the Parliament is very well drawn, *suavitèr in modo, fortitèr in re.* They tell the King very respectfully, that in a certain case, *which they should think it criminal to suppose*, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do, upon these symptoms of reason and good sense, which seem to be breaking out all over France; but this I foresee, that before the end of this century, the trade of both King and Priest will not be half so good a one as it has been. Du Clos, in his reflections, hath observed, and very truly, *qu'il y a un germe de raison qui commence à se développer en France.* A *développement* that must prove fatal to Regal and

Papal pretenſions. Prudence may, in many caſes, recommend an occaſional ſubmiſſion to either; but when that ignorance, upon which an implicit faith in both could only be founded, is once removed, God's Vicegerent, and Chriſt's Vicar, will only be obeyed and believed, as far as what the one orders, and the other ſays, is conformable to reaſon and to truth.

I am very glad (to uſe a vulgar expreſſion) that *you make as if you* were not well, though you really are; I am ſure it is the likelieſt way to keep ſo. Pray leave off intirely your greaſy, heavy paſtry, fat creams, and indigeſtible dumplings; and then you need not confine yourſelf to white meats, which I do not take to be one jot wholeſomer than beef, mutton, and partridge.

Voltaire ſent me from Berlin his Hiſtory *du Siécle de Louis* XIV. It came at a very proper time; Lord Bolingbroke had juſt taught me how Hiſtory ſhould be read; Voltaire ſhows me how it ſhould be written. I am ſenſible, that it will meet with almoſt as many critics as readers. Voltaire muſt be criticiſed: beſides, every man's favourite is attacked; for every prejudice is expoſed, and our prejudices are our miſtreſſes: reaſon is at beſt our wife, very often heard indeed, but ſeldom minded. It is the hiſtory of the human underſtanding, written by a man of parts, for the uſe of men of parts. Weak minds will not like it, even though they do not underſtand it; which is commonly the meaſure

of

of their admiration. Dull ones will want thoſe minute and uninteresting détails, with which moſt other hiſtories are incumbered. He tells me all I want to know, and nothing more. His reflections are ſhort, juſt, and produce others in his readers. Free from religious, philoſophical, political, and national prejudices, beyond any hiſtorian I ever met with, he relates all thoſe matters as truly and as impartially, as certain regards, which muſt always be to ſome degree obſerved, will allow him: for one ſees plainly, that he often ſays much leſs than he would ſay, if he might. He hath made me much better acquainted with the times of Lewis XIV, than the innumerable volumes which I had read could do; and hath ſuggeſted this reflection to me, which I had never made before — His vanity, not his knowledge, made him encourage all, and introduce many arts and ſciences in his country. He opened in a manner the human underſtanding in France, and brought it to its utmoſt perfection; his age equalled in all, and greatly exceeded in many things (pardon me, pedants!) the Auguſtan. This was great and rapid; but ſtill it might be done, by the encouragement, the applauſe, and the rewards of a vain, liberal, and magnificent Prince. What is much more ſurpriſing, is, that he ſtopped the operations of the human mind, juſt where he pleaſed; and ſeemed to ſay, "thus far ſhalt thou go, and no farther." For, a bigot to his religion, and jealous of his power, free and rational

thoughts upon either, never entered into a French head during his reign; and the greateſt geniuſes that ever any age produced, never entertained a doubt of the divine right of Kings, or the infallibility of the Church. Poets, Orators, and Philoſophers, ignorant of their natural rights, cheriſhed their chains; and blind active faith triumphed, in thoſe great minds, over ſilent and paſſive reaſon. The reverſe of this ſeems now to be the caſe in France: reaſon opens itſelf; fancy and invention fade and decline.

I will ſend you a copy of this hiſtory by Lord Huntingdon, as I think it very probable, that it is not allowed to be publiſhed and ſold at Paris. Pray read it more than once, and with attention, particularly the ſecond volume; which contains ſhort, but very clear accounts of many very intereſting things, which are talked of by every body, though fairly underſtood by very few. There are two very puerile affectations, which I wiſh this book had been free from; the one is, the total ſubverſion of all the old eſtabliſhed French orthography; the other is, the not making uſe of any one capital letter throughout the whole book, except at the beginning of a paragraph. It offends my eyes to ſee rome, paris, france, cæſar, henry the 4th, *&c.* begin with ſmall letters; and I do not conceive, that there can be any reaſon for doing it, half ſo ſtrong as the reaſon of long uſage is to the contrary. This is an affectation below Voltaire; whom, I am not aſhamed to

ſay,

ſay, that I admire and delight in, as an author, equally in proſe and in verſe.

I had a letter a few days ago, from Monſieur du Boccage; in which he ſays, *Monſieur Stanhope s'eſt jetté dans la politique, et je crois qu'il y réuſſira*; you do very well, it is your deſtination; but remember, that, to ſucceed in great things, one muſt firſt learn to pleaſe in little ones. Engaging manners and addreſs muſt prepare the way for ſuperior knowledge and abilities to act with effect. The late Duke of Marlborough's manners and addreſs prevailed with the firſt King of Pruſſia, to let his troops remain in the army of the allies; when neither their repreſentations, nor his own ſhare in the common cauſe, could do it. The Duke of Marlborough had no new matter to urge to him; but had a manner, which he could not, and did not reſiſt. Voltaire, among a thouſand little delicate ſtrokes of that kind, ſays of the Duke de la Feuillade, *qu'il étoit l'homme le plus brillant et le plus aimable du Roïaume, et quoique gendre du Général et Miniſtre, il avoit pour lui la faveur publique.* Various little circumſtances of that ſort will often make a man of great real merit be hated, if he hath not addreſs and manners, to make him be loved. Conſider all your own circumſtances ſeriouſly; and you will find, that, of all arts, the art of pleaſing is the moſt neceſſary for you to ſtudy and poſſeſs. A ſilly tyrant ſaid, *oderint modo timeant*: a wiſe man would have ſaid, *modo ament nihil timendum eſt mihi.* Judge,



from

from your own daily experience, of the efficacy of that pleaſing *je ne ſçais quoi*, when you feel, as you and every body certainly does, that in men it is more engaging than knowledge, in women than beauty.

I long to ſee Lord and Lady * * *, (who are not yet arrived) becauſe they have lately ſeen you; and I always fancy, that I can find out ſomething new concerning you, from thoſe who have ſeen you laſt: not that I ſhall much rely upon their accounts, becauſe I diſtruſt the judgment of Lord and Lady * * *, in thoſe matters about which I am moſt inquiſitive. They have ruined their own ſon, by what they called and thought, loving him. They have made him believe that the world was made for him, not he for the world; and unleſs he ſtays abroad a great while, and falls into very good company, he will expect, what he will never find; the attentions and complaiſance from others, which he has hitherto been uſed to from Papa and Mamma. This, I fear, is too much the caſe of Mr. * * * *; who, I doubt, will be run through the body, and be near dying, before he knows how to live. However you may turn out, you can never make me any of theſe reproaches. I indulged no ſilly womaniſh fondneſs for you: inſtead of inflicting my tenderneſs upon you, I have taken all poſſible methods to make you deſerve it; and thank God you do; at leaſt, I know but one article, in which you are different from what I could wiſh you; and you

very well know what that is. I want that I and all the world should like you, as well as I love you. Adieu.

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## LETTER CCXLV.

London, April the 30th, O. S. 1752.

MY DEAR FRIEND,

*AVoir du monde* is, in my opinion, a very just and happy expression, for having address, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man, that hath not these accomplishments, is not of the world. Without them, the best parts are inefficient, civility is absurd, and freedom offensive. A learned parson, rusting in his cell at Oxford or Cambridge, will reason admirably well upon the nature of man; will profoundly analyse the head, the heart, the reason, the will, the passions, the senses, the sentiments, and all those subdivisions of we know not what; and yet, unfortunately, he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence, and often determine him. He views man as he does colours in Sir Isaac Newton's prism, where only the capital ones are seen; but an experienced dyer

knows all their various ſhades and gradations, together with the reſult of their ſeveral mixtures. Few men are of one plain, decided colour; moſt are mixed, ſhaded, and blended; and vary as much, from different ſituations, as changeable ſilks do from different lights. The man *qui a du monde* knows all this from his own experience and obſervation: the conceited, cloiſtered philoſopher knows nothing of it from his own theory; his practice is abſurd and improper; and he acts as awkwardly as a man would dance, who had never ſeen others dance, nor learned of a dancing-maſter; but who had only ſtudied the notes by which dances are now pricked down, as well as tunes. Obſerve and imitate, then, the addreſs, the arts, and the manners of thoſe *qui ont du monde*: ſee by what methods they firſt make, and afterwards improve impreſſions in their favour. Thoſe impreſſions are much oftener owing to little cauſes, than to intrinſic merit; which is leſs volatile, and hath not ſo ſudden an effect. Strong minds have undoubtedly an aſcendant over weak ones, as Galigai Maréchale d'Ancre very juſtly obſerved, when, to the diſgrace and reproach of thoſe times, ſhe was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then aſcendant is to be gained by degrees, and by thoſe arts only which experience and the knowledge of the world teaches; for few are mean enough to be bullied, though moſt are weak enough to be bubbled. I have often ſeen

people

people of ſuperior, governed by people of much inferior parts, without knowing or even ſuſpecting that they were ſo governed. This can only happen, when thoſe people of inferior parts have more worldly dexterity and experience, than thoſe they govern. They ſee the weak and unguarded part, and apply to it: they take it, and all the reſt follows. Would you gain either men or women, and every man of ſenſe deſires to gain both, *il faut du monde.* You have had more opportunities than ever any man had, at your age, of acquiring *ce monde*; you have been in the beſt companies of moſt countries, at an age when others have hardly been in any company at all. You are maſter of all thoſe languages, which John Trott ſeldom ſpeaks at all, and never well; conſequently you need be a ſtranger no where. This is the way, and the only way, of having *du monde*; but if you have it not, and have ſtill any coarſe ruſticity about you, may one not apply to you the *ruſticus expectat* of Horace?

This knowledge of the world teaches us more particularly two things, both which are of infinite conſequence, and to neither of which nature inclines us; I mean, the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with ſhame, at every diſagreeable incident: the one makes him act and talk like a madman, the other makes him look like a fool. But a man who has *du monde*, ſeems

ſeems not to underſtand what he cannot or ought not to reſent. If he makes a ſlip himſelf, he recovers it by his coolneſs, inſtead of plunging deeper by his confuſion, like a ſtumbling horſe. He is firm, but gentle; and practiſes that moſt excellent maxim, *ſuavitèr in modo, fortitèr in re.* The other is the *volto ſciolto e penſieri ſtretti*. People, unuſed to the world, have babbling countenances; and are unſkilful enough to ſhow, what they have ſenſe enough not to tell. In the courſe of the world, a man muſt very often put on an eaſy, frank countenance, upon very diſagreeable occaſions; he muſt ſeem pleaſed, when he is very much otherwiſe; he muſt be able to accoſt and receive with ſmiles, thoſe whom he would much rather meet with ſwords. In Courts he muſt not turn himſelf inſide out. All this may, nay muſt be done, without falſehood and treachery: for it muſt go no farther than politeneſs and manners, and muſt ſtop ſhort of aſſurances and profeſſions of ſimulated friendſhip. Good manners, to thoſe one does not love, are no more a breach of truth, than "your humble ſervant," at the bottom of a challenge is; they are univerſally agreed upon, and underſtood, to be things of courſe. They are neceſſary guards of the decency and peace of ſociety: they muſt only act defenſively; and then not with arms poiſoned with perfidy. Truth, but not the whole truth, muſt be the invariable principle of every man, who hath either religion, honour,

honour, or prudence. Thoſe who violate it, may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards. Adieu!

P. S. I muſt recommend to you again, to take your leave of all your French acquaintance, in ſuch a manner as may make them regret your departure, and wiſh to ſee and welcome you at Paris again; where you may poſſibly return before it is very long. This muſt not be done in a cold, civil manner, but with at leaſt ſeeming warmth, ſentiment, and concern. Acknowledge the obligations you have to them, for the kindneſs they have ſhown you during your ſtay at Paris; aſſure them, that, wherever you are, you ſhall remember them with gratitude; wiſh for opportunities of giving them proofs of your *plus tendre et reſpectueux ſouvenir*; beg of them, in caſe your good fortune ſhould carry you to any part of the world where you could be of any the leaſt uſe to them, that they would employ you without reſerve. Say all this, and a great deal more, emphatically and pathetically; for you know *ſi vis me flere*. This can do you no harm, if you never return to Paris; but if you do, as probably you may, it will be of infinite uſe to you. Remember too, not to omit going to every houſe where you have ever been once, to take leave, and recommend yourſelf to their remembrance.

The

The reputation which you leave at one place, where you have been, will circulate, and you will meet with it at twenty places, where you are to go. That is a labour never quite loſt.

This letter will ſhow you, that the accident which happened to me yeſterday, and of which Mr. Grevenkop gives you an account, hath had no bad conſequences. My eſcape was a great one.

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## LETTER CCXLVI.

London, May the 11th, O. S. 1752.

MY DEAR FRIEND,

I BREAK my word by writing this letter; but I break it on the allowable ſide, by doing more than I promiſed. I have pleaſure in writing to you; and you may poſſibly have ſome profit in reading what I write; either of the motives were ſufficient for me, both I cannot withſtand. By your laſt, I calculate that you will leave Paris this day ſe'nnight; upon that ſuppoſition, this letter may ſtill find you there.

Colonel Perry arrived here two or three days ago, and ſent me a book from you, Caſſandra abridged. I am ſure it cannot be too much abridged. The ſpirit of that moſt voluminous work, fairly extracted, may be contained in the ſmalleſt *duodecimo*; and it is moſt aſtoniſhing, that there ever could have been people idle enough to write or read ſuch endleſs

endleſs heaps of the ſame ſtuff. It was, however, the occupation of thouſands in the laſt century; and is ſtill the private, though diſavowed, amuſement of young girls, and ſentimental ladies. A love-ſick girl finds, in the Captain with whom ſhe is in love, all the courage and all the graces of the tender and accompliſhed Oroondates; and many a grown-up, ſentimental lady, talks delicate Clelia to the hero, whom ſhe would engage to eternal love, or laments with her that love is not eternal.

*Ah! qu'il eſt doux d'aimer, ſi l'on aimoit toujours!*
*Mais hélas! il n'eſt point d'éternelles amours.*

It is, however, very well to have read one of thoſe extravagant works (of all which La Calprenede's are the beſt) becauſe it is well to be able to talk, with ſome degree of knowledge, upon all thoſe ſubjects, that other people talk ſometimes upon; and I would by no means have any thing, that is known to others, be totally unknown to you. It is a great advantage for any man, to be able to talk or to hear, neither ignorantly nor abſurdly, upon any ſubject; for I have known people, who have not ſaid one word, hear ignorantly and abſurdly; it has appeared in their inattentive and unmeaning faces.

This, I think, is as little likely to happen to you, as to any body of your age: and if you will but add a verſatility, and eaſy conformity of manners, I know no company in which you are likely to be *de trop*.

This

This verſatility is more particularly neceſſary for you at this time, now that you are going to ſo many different places; for though the manners and cuſtoms of the ſeveral Courts of Germany are in general the ſame, yet every one has its particular characteriſtic; ſome peculiarity or other, which diſtinguiſhes it from the next. This you ſhould carefully attend to, and immediately adopt. Nothing flatters people more, nor makes ſtrangers ſo welcome, as ſuch an occaſional conformity. I do not mean by this, that you ſhould mimic the air and ſtiffneſs of every awkward German Court; no, by no means; but I mean that you ſhould only chearfully comply, and fall in with certain local habits, ſuch as ceremonies, diet, turn of converſation, *&c.* People, who are lately come from Paris, and who have been a good while there, are generally ſuſpected, and eſpecially in Germany, of having a degree of contempt for every other place. Take great care that nothing of this kind appear, at leaſt outwardly, in your behaviour: but commend whatever deſerves any degree of commendation, without comparing it with what you may have left, much better, of the ſame kind at Paris. As for inſtance, the German kitchen is, without doubt, execrable, and the French delicious; however, never commend the French kitchen at a German table; but eat of what you can find tolerable there, and commend it, without comparing it to any thing better. I have known many Britiſh Yahoos, who, though while they were at Paris con-

formed to no one French cuſtom, as ſoon as they got any where elſe, talked of nothing but what they did, ſaw, and eat at Paris. The freedom of the French is not to be uſed indiſcriminately at all the Courts in Germany, though their eaſineſs may, and ought; but that too at ſome places more than others. the Courts of Manheim and Bonn, I take to be a little more unbarbariſed than ſome others; that of Maïence, an eccleſiaſtical one, as well as that of Treves, (neither of which is much frequented by foreigners) retains, I conceive, a great deal of the Goth and Vandal ſtill. There, more reſerve and ceremony are neceſſary; and not a word of the French. At Berlin, you cannot be too French. Hanover, Brunſwick, Caſſel, &c. are of the mixed kind, *un peu décrottés, mais pas aſſez.*

Another thing, which I moſt earneſtly recommend to you, not only in Germany, but in every part of the world, where you may ever be, is, not only real, but ſeeming attention, to whomever you ſpeak to, or to whoever ſpeaks to you. There is nothing ſo brutally ſhocking, nor ſo little forgiven, as a ſeeming inattention to the perſon who is ſpeaking to you; and I have known many a man knocked down, for (in my opinion) a much ſlighter provocation, than that ſhocking inattention which I mean. I have ſeen many people, who while you are ſpeaking to them, inſtead of looking at, and attending to you, fix their eyes [illegible] the ceiling, or ſome other part of the room, [illegible] out of the window, play with a dog, twirl their

their ſnuff-box, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind more than this, and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that every, the moſt trifling object, deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment, which ſuch treatment muſt excite, in every breaſt where any degree of ſelf-love dwells; and I am ſure, I never yet met with that breaſt where there was not a great deal. I repeat it again and again, (for it is highly neceſſary for you to remember it;) that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be its rank or condition; even your footman will ſooner forget and forgive a beating, than any manifeſt mark of ſlight and contempt. Be therefore, I beg of you, not only really, but ſeemingly and manifeſtly, attentive to whoever ſpeaks to you; nay more, take their tone, and tune yourſelf to their uniſon. Be ſerious with the ſerious, gay with the gay, and trifle with the triflers. In aſſuming theſe various ſhapes, endeavour to make each of them ſeem to ſit eaſy upon you, and even to appear to be your own natural one. This is the true and uſeful verſatility, of which a thorough knowledge of the world at once teaches the utility, and the means of acquiring.

I am very ſure, at leaſt I hope, that you will never make uſe of a ſilly expreſſion, which is the vourite expreſſion, and the abſurd excuſe of all

and blockheads; *I cannot do such a thin* by no means either morally or physically possible. I *cannot* attend long together to th fam thing, says one fool: that is, he is such a fo l that he will not. I remember a very awkward fellow, who did not know what to do with his sword, and who always took it off before dinner, saying, that he could not possibly dine with his sword on; upon which I could not help telling him, that I really believed he could, without any probable danger either to himself or others. It is a shame and an absurdity, for any man to say, that he cannot do all those things, which are commonly done by all the rest of mankind.

Another thing, that I must earnestly warn you against, is laziness; by which more people have lost the fruit of their travels, than (perhaps) by any other thing. Pray be always in motion. Early in the morning go and see things; and the rest of the day go and see people. If you stay but a week at a place, and that an insignificant one, see, however, all that is to be seen there; know as many people, and get into as many houses, as ever you can.

I recommend to you likewise, though probably you have thought of it yourself, to carry in your pocket a map of Germany, in which the post-roads are marked; and also some short book of travels through Germany. The former will help to imprint in your memory situations and istances; and the latter will point out many things for you to see,

t otherwise possibly escape you; and hich, ugh they may in themselves be of little consequenc, you would regret not having seen, after having been t the places where they were.

Thus warned and provided for your journey, God speed you; *Felix faustumque sit!* Adieu.

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## LETTER CCXLVII.

London, May the 27th, O. S. 1752.

MY DEAR FRIEND,

I Send you the enclosed original, from a friend of ours, with my own commentaries upon the text; a text which I have so often paraphrased, and commented upon already, that I believe I can hardly say any thing new upon it: but, however, I cannot give it over till I am better convinced, than I yet am, that you feel all the utility, the importance, and the necessity of it: nay, not only feel, but practise it. Your panegyrist allows you, what most fathers would be more than satisfied with, in a son, and chides me for not contenting myself with *l'essentiellement bon*; but I, who have been in no one respect like other fathers, cannot neither, like them, content myself with *l'essentiellement bon*; because I know that it will not do your business in the world, while you want *quelques couches de vernis.* Few thers care much for their sons, or, at least, most of them care more for their money; and,

onfequen emfelv
, at the cheapeſt rate, the
education; that is, a ſchool till eighteen
verſity till twenty; and a couple of years riding
poſt through the ſeveral towns of Europe; impatient till their boobies come home to be married, and, as they call it, ſettled. Of thoſe who really love their ſons, few know how to do it. Some ſpoil them by fondling them, while they are young, and then quarrel with them when they are grown up, for having been ſpoiled; ſome love them like mothers, and attend only to the bodily health and ſtrength of the hopes of their family, ſolemnize his birth-day, and rejoice, like the ſubjects of the Great Mogul, at the increaſe of his bulk: while others, minding, as they think, only eſſentials, take pains and pleaſure to ſee in their heir, all their favourite weakneſſes and imperfections. I hope and believe that I have kept clear of all theſe errors, in the education which I have given you. No weakneſſes of my own have warped it, no parſimony has ſtarved it, no rigour has deformed it. Sound and extenſive learning was the foundation which I meaned to lay; I have laid it; but that alone, I knew, would by no means be ſufficient: the ornamental, the ſhowiſh, the pleaſing ſuperſtructure, was to be begun. In that view I threw you into
world, intirely your own maſter, at an a
others either guzzle at the univerſity, or are
abroad in ſervitude to ſome awkward, pedan

or. ... you in th...
... , of acquiring those manners,
... those graces, which exclusively distinguish people of fashion; and without which all moral virtues, and all acquired learning, are of no sort of use in Courts and *le beau monde*; on the contrary, I am not sure if they are not an hindrance. They are feared and disliked in those places, as too severe, if not smoothed and introduced by the *graces*; but of these graces, of this necessary *beau vernis*, it seems there are still *quelques couches qui manquent*. Now, pray let me ask you, coolly and seriously, *pourquoi ces couches manquent-elles?* For you may as easily take them, as you may wear more or less powder in your hair, more or less lace upon your coat. I can, therefore, account for your wanting them, no other way in the world, than from your not being yet convinced of their full value. You have heard some English bucks say, "Damn "these finical outlandish airs, give me a manly, "resolute manner. They make a rout with their "graces, and talk like a parcel of dancing-masters, "and dress like a parcel of fops; one good Eng"lishman will beat three of them." But let your own observation undeceive you of these prejudices. I will give you one instance only, instead of an ... that I could give you, of a very shining ... and figure, raised upon no other foundation whatsoever, than that of address, manners, ... graces. Between you and me (for this example

must

muſt go no farther) what do you think made our friend, Lord A****e, Colonel of a regiment of guards, Governor of Virginia, Groom of the Stole, and Embaſſador to Paris; amounting in all to ſixteen or ſeventeen thouſand pounds a year? Was it his birth? No; a Dutch gentleman only. Was it his eſtate? No, he had none. Was it his learning, his parts, his political abilities and application? You can anſwer theſe queſtions as eaſily, and as ſoon, as I can aſk them. What was it then? Many people wondered, but I do not; for I know, and will tell you. It was his air, his addreſs, his manners, and his graces. He pleaſed, and by pleaſing became a favourite; and by becoming a favourite became all that he has been ſince. Show me any one inſtance, where intrinſic worth and merit, unaſſiſted by exterior accompliſhments, have raiſed any man ſo high. You know the Duc de Richelieu, now *Maréchal*, *Cordon bleu*, *Gentilhomme de la Chambre*, twice Embaſſador, *&c.* By what means? Not by the purity of his character, the depth of his knowledge, or any uncommon penetration and ſagacity. Women alone formed and raiſed him. The Dutcheſs of Burgundy took a fancy to him, and had him before he was ſixteen years old; this put him in faſhion among the *beau mondé:* and the late Regent's eldeſt daughter, now Madame de Modene, took him next, and was near marrying him. Theſe early connections with women of the firſt diſtinc-

tion, gave him those manners, graces, and address, which you see he has; and which, I can assure you, are all that he has; for, strip him of them, and he will be one of the poorest men in Europe. Man or woman cannot resist an engaging exterior; it will please, it will make its way. You want, it seems, but *quelques couches*; for God's sake lose no time in getting them; and now you have gone so far, complete the work. Think of nothing else till that work is finished: unwearied application will bring about any thing; and surely your application can never be so well employed as upon that object, which is absolutely necessary to facilitate all others. With your knowledge and parts, if adorned by manners and graces, what may you not hope one day to be? But without them, you will be in the situation of a man who should be very fleet of one leg, but very lame of the other. He could not run, the lame leg would check and clog the well one, which would be very near useless.

From my original plan for your education, I meant to make you *un homme universel*; what depended upon me is executed, the little that remains undone depends singly upon you. Do not then disappoint, when you can so easily gratify me. It is your own interest which I am pressing you to pursue, and it is the only return that I desire for all the care and affection of, Yours.

LETTER

# LETTER CCXLVIII.

London, May the 31st, O. S. 1752.

MY DEAR FRIEND,

THE world is the book, and the only one to which, at present, I would have you apply yourself; and the thorough knowledge of it will be of more use to you, than all the books that ever were read. Lay aside the best book whenever you can go into the best company; and depend upon it, you change for the better. However, as the most tumultuous life, whether of business or pleasure, leaves some vacant moments every day, in which a book is the refuge of a rational being, I mean now to point out to you the method of employing those moments (which will and ought to be but few) in the most advantageous manner. Throw away none of your time upon those trivial futile books, published by idle or necessitous authors, for the amusement of idle and ignorant readers: such sort of books swarm and buzz about one every day; flap them away, they have no sting. *Certum pete finem*, have some one object for those leisure moments, and pursue that object invariably till you have attained it; and then take some other. For instance, considering your destination, I would advise you to single out the most remarkable and interesting æras of modern history, and confine all your reading to that *Æra*. If you

pitch upon the Treaty of Munſter, (and that is the proper period to begin with, in the courſe which I am now recommending) do not interrupt it by dipping and deviating into other books, unrelative to it: but conſult only the moſt authentic hiſtories, letters, memoirs, and negotiations, relating to that great tranſaction; reading and comparing them, with all that caution and diſtruſt which Lord Bolingbroke recommends to you, in a better manner and in better words than I can. The next period, worth your particular knowledge, is the Treaty of the Pyrenées; which was calculated to lay, and in effect did lay, the foundation of the ſucceſſion of the Houſe of Bourbon to the Crown of Spain. Purſue that in the ſame manner, ſingling, out of the millions of volumes written upon that occaſion, the two or three moſt authentic ones; and particularly letters, which are the beſt authorities in matters of negotiation. Next come the Treaties of Nimeguen and Ryſwick, poſtſcripts in a manner to thoſe of Munſter and the Pyrenées. Thoſe two tranſactions have had great light thrown upon them by the publication of many authentic and original letters and pieces. The conceſſions made at the Treaty of Ryſwick, by the then triumphant Lewis the XIVth, aſtoniſhed all thoſe who viewed things only ſuperficially; but, I ſhould think, muſt have been eaſily accounted for by thoſe who knew the ſtate of the kingdom of Spain, as well as of the health of its King, Charles

the IId, at that time. The interval, betw[een] the conclusion of the peace of Ryswick, and the breaking out of the great war in 170[2], though a short, is a most interesting one. Ever[y] week of it almost p[r]oduced some great event. Two Partition Treaties, the death of the King of Spain, his unexpected Will, and the acceptance of [it b]y Lewis the XIVth, in violation of the second treaty of partition, just signed and ratified by him. Philip the Vth, quietly and chearfully received in Spain, and acknowledged as King of it, by most of those Powers, who afterwards joined in an alliance to dethrone him. I cannot help making this observation upon that occasion; That character has often more to do in great transactions, than prudence and sound policy: for Lewis the XIVth gratified his personal pride, by giving a Bourbon King to Spain, at the expence of the true interest of France; which would have acquired much more solid and permament strength by the addition of Naples, Sicily, and Lorraine, upo[n] the foot of the second Partition Treaty; and I think it was fortunate for Europe that he preferred the Will. It is true, he might hope to influence his grandson; but he could never expect that his Bourbon posterity in France should influence his Bourbon posterity in Spain; he knew too well how [w]eak the ties of blood are among men, an[d] how much weaker still they are among Princes. Th[e] Memoirs of Count Harrach, and of Las Torres, give

a good

a good deal of light into the transactions of the Court of Spain, previous to the death of that weak King; and the letters of the Maréchal d'Harcourt, then the French Ambassador in Spain, of which I have authentic copies in manuscript, from the year 1698 to 1701, have cleared up that whole affair to me. I keep that book for you. It appears by those letters, that the imprudent conduct of the House of Austria, with regard to the King and Queen of Spain, and Madame Berlips, her favourite, together with the knowledge of the Partition Treaty, which incensed all Spain, were the true and only reasons of the Will in favour of the Duke of Anjou. Cardinal Portocarrero, nor any of the Grandees, were bribed by France, as was generally reported and believed at that time; which confirms Voltaire's anecdote upon that subject. Then opens a new scene and a new century: Lewis the XIVth's good fortune forsakes him, till the Duke of Marlborough and Prince Eugene make him amends for all the mischief they had done him, by making the allies refuse the terms of peace offered by him at Gertruydenberg. How the disadvantageous peace of Utrecht was afterwards brought on, you have lately read; and you cannot inform yourself too minutely of all those circumstances, that treaty being the freshest source, from whence the late transactions of Europe have flowed. The alterations which have since happened, whether by wars or treaties, are so recent, that all the writ-

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ten accounts are to be helped out, proved, tradicted, by the oral ones of almost every person, of a certain age or rank in li. facts, dates, and original pieces  is you will find them in Lamber, till the yea and after that time in Ro et's *Recueil.*

I do not mean that you should plod hour to-gether in researches of this kind; no, you may employ your time more usefully; but I mean, that you should make the most of the moments you do employ, by method, and the pursuit of one single object at a time; nor should I call it a digression from that object, if, when you meet with clashing and jarring pretensions of different Princes to the same thing, you had immediately recourse to other books, in which those several pretensions were clearly stated; on the contrary, that is the only way of remembering those contested rights and claims: for, were a man to read *tout de suite, Schwederus's Theatrum Pretensiorum*, he would only be confounded by the variety, and remember none of them; whereas, by examining them occasionally, as they happen to occur, either in the course of your historical reading, or as they are agitated in your own times, you will re  them, by connecting them with those historical facts which occasioned your inquiry. For example, had you read, in the course of two or three folios of Pretensions, those, among others, of the two Kings of England and Prussia to Oost Frise, it is impossible

that you ſhould have remembered them; that they are become the debated ob- I yet at Ratiſbon, and the topic of all con ations, if you conſult both books ſons concerning them, and inform your- roughly, you will never forget them as ong as you live. You will hear a great deal of them on one ſide, at Hanover; and as much on the other ſide, afterwards, at Berlin: hear both ſides, and form your own opinion; but diſpute with neither.

Letters from foreign Miniſters to their Courts, and from their Courts to them, are, if genuine, the beſt and moſt authentic records you can read, as far as they go. Cardinal d'Oſſat's, Preſident Jeannin's, D'Eſtrade's, Sir William Temple's, will not only inform your mind, but form your ſtyle; which, in letters of buſineſs, ſhould be very plain and ſimple, but, at the ſame time, exceedingly clear, correct, and pure.

All that I have ſaid may be reduced to theſe two or three plain principles; 1ſt, That you ſhould now read very little, but converſe a great deal: 2dly, To read no uſeleſs, unprofitable books; and 3dly, That thoſe which you do read, may all tend to a certain object, and be relative to, and conſequential of each other. In this method, half an hour's reading every day, will carry you a great way. People ſeldom know how to employ their time to the beſt advantage, till they have too little

left

left to employ; but if, at your age, the beginning of life, people would but consider the value of it, and put every moment to interest, it is incredible what an additional fund of knowledge and pleasure such an œconomy would bring in. I look back with regret upon that large sum of time, which, in my youth, I lavished away idly, without either improvement or pleasure. Take warning betimes, and enjoy every moment; pleasures do not commonly last so long as life, and therefore should not be neglected; and the longest life is too short for knowledge, consequently every moment is precious.

I am surprised at having received no letter from you since you left Paris. I still direct this to Strasburgh, as I did my two last. I shall direct my next to the post-house at Maïence, unless I receive, in the mean time, contrary instructions from you. Adieu! Remember *les attentions:* they must be your passports into good company.

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## LETTER CCXLIX.

London, June the 23d, O. S. 1752.

MY DEAR FRIEND,

I Direct this letter to Maïence, where I think it is likely to meet you, supposing, as I do, that you staid three weeks at Manheim after the date of your last from thence; but should you have staid longer at Manheim, to which I have no objection, it will wait

wait for you at Maïence. Maïence will not, I believe, have charms to detain you above a week; so that I reckon you will be at Bonn at the end of July, N. S. There you may ſtay juſt as little or as long as you pleaſe, and then proceed to Hanover.

I had a letter, by the laſt poſt, from a relation of mine at Hanover, Mr. Stanhope Aſpinwall, who is in the Duke of Newcaſtle's office, and has lately been appointed the King's Miniſter to the Dey of Algiers; a poſt, which, notwithſtanding your views of foreign affairs, I believe you do not envy him. He tells me in that letter, there are very good lodgings to be had at one Mrs. Meyers', the next door to the Duke of Newcaſtle's, which he offers to take for you: I have deſired him to do it, in caſe Mrs. Meyers will wait for you till the latter end of Auguſt, or the beginning of September, N. S. which, I ſuppoſe, is about the time when you will be at Hanover. You will find this Mr. Aſpinwall of great uſe to you there. He will exert himſelf to the utmoſt to ſerve you: he has been twice or thrice at Hanover, and knows all the *allûres* there: he is very well with the Duke of Newcaſtle, and will puff you there. Moreover, if you have a mind to work as a volunteer in that *bureau*, he will aſſiſt and inform you. In ſhort, he is a very honeſt, ſenſible, and informed man; *mais ne païe pas beaucoup de ſa figure; il abuſe même du privilége qu'ont les hommes d'etre laids; et il ne ſera pas en reſte, avec les Lions et les Leopards qu'il tr ouvera à Alger.*

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As you are intirely master of the t
will leave Bonn, and go to Hanover,
master to stay at Hanover as long a
and to go from thence where you pl
that at Christmas you are at Ber
ning of the Carnival: this I would not
at Hanover, considering the mutual disposition
two Courts; but, when any body asks you where you are to go next, say, that you propose rambling in Germany, at Brunswick, Cassel, &c. till the next spring; when you intend to be in Flanders, in your way to England. I take Berlin, at this time, to be the politest, the most shinin
and the most useful Court in Europe, for a
fellow to be at: and therefore I would
account not have you there, for at least a co
months of the Carnival. If you are as
ceived, and pass your time as well, at Bo
believe you will, I would advise you to rema
till about the 20th of August, N. S.: in fo
more you will be at Hanover. As for your stay there, it must be shorter or longer, according to certain circumstances *which you know of*; supposing them at the best, then stay till within a week or ten days of the King's return to England; but supposing them at the worst, your stay must not be too short, for reasons which you also know: no resentment must either appear or be suspected; therefore, at worst, I think you must remain there a month, and at best, as long as ever you please. But

ed t'at all will turn out very well for
Every body is eng..ged or inclined to
e Miniſters, both Engliſh and Ger-
-ipal Ladies, and moſt of the foreign
I may apply to you *nu.lum nu-*
*pr. entia.* Du Perron will, I believe,
back there, from Turin, much about the time
ou get thither: pray be very attentive to him
connect yourſelf with him as much as ever you can; for, beſides that he is a very pretty and well-informed man, he is very much in faſhion at Hanover, is perſonally very well with the King, and certain Ladies; that visible intimacy and connection with him
ou credit and ſervice. Pray cultivate
Hop, the Dutch Miniſter, who has always
ry much my friend, and will, I am ſure, be
his manners, it is true, are not very en-
he is rough, but he is ſincere. It is very
ſometimes to ſee the things which one
to avoid, as it is right to ſee very often thoſe which one ought to imitate; and my friend Hop's manners will frequently point out to you what yours ought to be, by the rule of contraries.

Congreve points out a ſort of critics, to whom he ſays that we are doubly obliged:

> Rules for good writing they with pains indite,
> Then ſhow us what is bad, by what they write.

It is certain that Monſieur Hop, with the beſt heart in the world, and a thouſand good qualities, has

has a thoufand enemies, and hardly a friend; fingly from the roughnefs of his manners.

N. B. I heartily wifh you could have ftayed long enough at Manheim, to have been ferioufly and defperately in love with Madame de Taxis; who I fuppofe is a proud, infolent fine Lady, and who would confequently have expected attentions little fhort of adoration: nothing would do you more good than fuch a paffion; and I live in hopes that fomebody or other will be able to excite fuch a one in you: your hour may not yet be come, but it will come. Love has been not unaptly compared to the fmall-pox, which moft people have fooner or later. Iphigenia had a wonderful effect upon Cimon; I wifh fome Hanover Iphigenia may try her fkill upon you.

I recommend to you again, though I have already done it twice or thrice, to fpeak German, even affectedly, while you are at Hanover; which will fhow that you prefer that language, and be of more ufe to you there with *fomebody*, than you can imagine. When you carry my letters to Monfieur Munchaufen, and Monfieur Schwiegeldt, addrefs yourfelf to them in German; the latter fpeaks French very well, but the former extremely ill. Show great attention to Madame Munchaufen's daughter, who is a great favourite: thefe little trifles pleafe mothers, and fometimes fathers, extremely. Obferve and you will find, almoft uni-

versally, that the least things either please or displease most; because they necessarily imply, either a very strong desire of obliging, or an unpardonable indifference about it. I will give you a ridiculous instance enough of this truth, from my own experience. When I was Embassador the first time in Holland, Comte de Wassenaer and his wife, people of the first rank and consideration, had a little boy of about three years old, of whom they were exceedingly fond: in order to make my court to them, I was so too, and used to take the child often upon my lap, and play with him. One day his nose was very snotty, upon which I took out my handkerchief and wiped it for him; this raised a loud laugh, and they called me a very handy nurse; but the father and mother were so pleased with it, that to this day it is an anecdote in the family; and I never receive a Letter from Comte Wassenaer, but he makes me the compliments *du morveux que j'ai mouché autrefois*: who, by the way, I am assured, is now the prettiest young fellow in Holland. Where one would gain people, remember that nothing is little. Adieu!

LETTER

# LETTER CCL.

London, June the 26th, O. S. 1752.

MY DEAR FRIEND,

AS I have reaſon to fear, from your laſt letter of the 18th, N. S. from Manheim, that all, or at leaſt moſt of my letters to you, ſince you left Paris, have miſcarried; I think it requiſite, at all events, to repeat in this, the neceſſary parts of thoſe ſeveral letters, as far as they relate to your future motions.

I ſuppoſe that this will either find you, or be but a few days before you at Bonn, where it is directed; and I ſuppoſe too, that you have fixed your time for going from thence to Hanover. If things *turn out well at Hanover*, as in my opinion they will, *Chi ſtà bene non ſi muova*, ſtay there till a week or ten days before the King ſets out for England; but, ſhould *they turn out ill*, which I cannot imagine, ſtay however a month, that your departure may not ſeem a ſtep of diſcontent or peeviſhneſs; the very ſuſpicion of which is by all means to be avoided. Whenever you leave Hanover, be it ſooner or later, where would you go? *Ella è Padrone*, and I give you your choice: Would you paſs the months of November and December at Brunſwick, Caſſel, *&c.*? Would you chuſe to go for a couple of months to Ratiſbon, where you would be very well recommended to, and treated

by the King's Electoral Minister, the Baron de Behr, and where you would improve your *jus publicum?* Or would you rather go directly to Berlin, and stay there till the end of the Carnival? Two or three months at Berlin are, considering all circumstances, necessary for you; and the Carnival months are the best; *pour le reste décidez en dernier ressort, et sans appel comme d'abus.* Let me only know your decree, when you have formed it. Your good or ill success at Hanover will have a very great influence upon your subsequent character, figure, and fortune in the world; therefore I confess, that I am more anxious about it, than ever bride was on her wedding-night, when wishes, hopes, fears, and doubts, tumultuously agitate, please, and terrify her. It is your first crisis: the character which you acquire there, will, more or less, be that which will abide by you for the rest of your life. You will be tried and judged there, not as a boy, but as a man; and from that moment there is no appeal for character: it is fixed. To form that character advantageously, you have three objects particularly to attend to: your character as a man of morality, truth, and honour; your knowledge in the objects of your destination, as a man of business; and your engaging and insinuating address, air, and manners, as a courtier; the sure and only steps to favour. Merit at Courts, without favour, will do little or nothing; favour, without merit, will do a good deal; but favour and merit

merit together will do every thing. Favour at Courts depends upon ſo many, ſuch trifling, ſuch unexpected, and unforeſeen events, that a good Courtier muſt attend to every circumſtance, however little, that either does, or can happen; he muſt have no abſences, no *diſtractions*; he muſt not ſay, "I did not mind it; who would have thought it?" He ought both to have minded, and to have thought it. A chamber-maid has ſometimes cauſed revolutions in Courts, which have produced others in kingdoms. Were I to make my way to favour in a Court, I would neither wilfully, nor by negligence, give a dog or a cat there reaſon to diſlike me. Two *pies griéches*, well inſtructed, you know, made the fortune of de Luines with Lewis XIII. Every ſtep a man makes at Court, requires as much attention and circumſpection, as thoſe which were made formerly between hot plough-ſhares, in the Ordeal, or fiery trials; which, in thoſe times of ignorance and ſuperſtition, were looked upon as demonſtrations of innocence or guilt. Direct your principal battery at Hanover, at the D—— of N——'s: there are many very weak places in that citadel; where, with a very little ſkill, you cannot fail making a great impreſſion. Aſk for his orders, in every thing you do; talk Auſtrian and Antigallican to him; and, as ſoon as you are upon a foot of talking eaſily to him, tell him *en badinant*, that his ſkill and ſucceſs in thirty or forty elections in

England, leave you no reason to doubt of his carrying his Election for Frankfort; and that you look upon the Archduke as his Member for the Empire. In his hours of festivity and compotation, drop, that he puts you in mind of what Sir William Temple says of the Pensionary de Wit; who at that time governed half Europe; that he appeared at balls, assemblies, and public places, as if he had nothing else to do, or to think of. When he talks to you upon foreign affairs, which he will often do, say, that you really cannot presume to give any opinion of your own upon those matters, looking upon yourself, at present, only as a postscript to the *corps diplomatique*; but that, if his Grace will be pleased to make you an additional volume to it, though but in *duodecimo*, you will do your best, that he shall neither be ashamed nor repent of it. He loves to have a favourite, and to open himself to that favourite: he has now no such person with him; the place is vacant, and if you have dexterity you may fill it. In one thing alone, do not humour him; I mean drinking; for as I believe you have never yet been drunk, you do not yourself know how you can bear your wine, and what a little too much of it may make you do or say: you might possibly kick down all you had done before.

You do not love gaming, and I thank God for it; but at Hanover I would have you show, and profess, a particular dislike to play, so as to decline

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it upon all occasions, unless where one may be wanted to make a fourth at whist or quadrille; and then take care to declare it the result of your complaisance, not of your inclinations. Without such precaution, you may very possibly be suspected, though unjustly, of loving play, upon account of my former passion for it; and such a suspicion would do you a great deal of hurt, especially with the King, who detests gaming. I must end this abruptly. God bless you.

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## LETTER CCLI.

MY DEAR FRIEND,

VERSATILITY as a Courtier, may be almost decisive to you hereafter; that is, it may conduce to, or retard your preferment in your own destination. The first reputation goes a great way; and if you fix a good one at Hanover, it will operate also to your advantage in England. The trade of a Courtier is as much a trade, as that of a shoemaker; and he who applies himself the most, will work the best: the only difficulty is to distinguish (what I am sure you have sense enough to distinguish) between the right and proper qualifications and their kindred faults; for there is but a line between every perfection and its neighbouring imperfection. As for example, you must be extremely

well-bred and polite, but without the troublesome forms and stiffness of ceremony. You must be respectful and assenting, but without being servile and abject. You must be frank, but without indiscretion, and close, without being costive. You must keep up dignity of character, without the least pride of birth, or rank. You must be gay, within all the bounds of decency and respect; and grave, without the affectation of wisdom, which does not become the age of twenty. You must be essentially secret, without being dark and mysterious. You must be firm, and even bold, but with great seeming modesty.

With these qualifications, which, by the way, are all in your own power, I will answer for your success, not only at Hanover, but at any Court in Europe. And I am not sorry that you begin your apprenticeship at a little one; because you must be more circumspect, and more upon your guard there, than at a great one, where every little thing is not known, nor reported.

When you write to me, or to any body else, from thence, take care that your letters contain commendations of all you see and hear there; for they will most of them be opened and read: but, as frequent Couriers will come from Hanover to England, you may sometimes write to me without reserve; and put your letters into a very little box, which you may send safely by some of them.

I must not omit mentioning to you, that, at the Duke

Duke of Newcaſtle's table, where you will frequently dine, there is a great deal of drinking; be upon your guard againſt it, both upon account of your health, which would not bear it, and of the conſequences of your being fluſtered and heated with wine: it might engage you in ſcrapes and frolics, which the King (who is a very ſober man himſelf) deteſts. On the other hand, you ſhould not ſeem too grave and too wiſe to drink like the reſt of the company; therefore uſe art: mix water with your wine; do not drink all that is in the glaſs; and if detected, and preſſed to drink more, do not cry out ſobriety; but ſay, that you have lately been out of order, that you are ſubject to inflammatory complaints, and that you muſt beg to be excuſed for the preſent. A young fellow ought to be wiſer than he ſhould ſeem to be; and an old fellow ought to ſeem wiſe whether he really be ſo or not.

During your ſtay at Hanover, I would have you make two or three excurſions to parts of that Electorate: the Hartz, where the ſilver mines are; Gottingen, for the univerſity; Stade, for what commerce there is. You ſhould alſo go to Zell. In ſhort, ſee every thing that is to be ſeen there, and inform yourſelf well of all the details of that country. Go to Hamburgh for three or four days, know the conſtitution of that little Hanſeatic Republic, and inform yourſelf well of the nature of the King of Denmark's pretenſions to it.

If

If all things turn out right for you at Hanover, I would have you make it your head-quarters, till about a week or ten days before the King leaves it; and then go to Brunſwick, which though a little, is a very polite pretty Court. You may ſtay there a fortnight or three weeks, as you like it, and from thence go to Caſſel, and there ſtay till you go to Berlin; where I would have you be by Chriſtmas. At Hanover you will very eaſily get good letters of recommendation to Brunſwick and to Caſſel. You do not want any to Berlin, however, I will ſend you one for Voltaire. *A propos* of Berlin; be very reſerved and cautious, while at Hanover, as to that King and that country; both which are deteſted, becauſe feared by every body there, from his Majeſty down to the meaneſt peaſant: but however, they both extremely deſerve your utmoſt attention; and you will ſee the arts and wiſdom of government better in that country, now, than in any other in Europe. You may ſtay three months at Berlin, if you like it, as I believe you will; and after that I hope we ſhall meet here again.

Of all the places in the world (I repeat it once more) eſtabliſh a good reputation at Hanover, *et faites vous valoir là, autant qu'il eſt poſſible; par le brillant, les manieres, et les graces.* Indeed it is of the greateſt importance to you, and will make any future application to the King in your behalf very eaſy. He is more taken by thoſe little

gs,

things, than any man, or even woman, that I ever knew in my life: and I do not wonder at him. In ſhort, exert to the utmoſt all your means and powers to pleaſe; and remember, that he who pleaſes the moſt, will riſe the ſooneſt, and the higheſt. Try but once the pleaſure and advantage of pleaſing, and I will anſwer, that you will never more neglect the means.

I ſend you herewith two letters, the one to Monſieur Munchauſen, the other to Monſieur Schwiegeldt, an old friend of mine, and a very ſenſible knowing man. They will both, I am ſure, be extremely civil to you, and carry you into the beſt company; and then it is your buſineſs to pleaſe that company. I never was more anxious about any period of your life, than I am about this your Hanover expedition, it being of ſo much more conſequence to you than any other. If I hear from thence, that you are liked and loved there, for your air, your manners, and addreſs, as well as eſteemed for your knowledge, I ſhall be the happieſt man in the world; judge then what I muſt be, if it happens otherwiſe. Adieu!

LETTER

## LETTER CCLII.

London, July the 21st, O. S. 1752.

MY DEAR FRIEND,

BY my calculation, this letter may probably arrive at Hanover three or four days before you; and as I am ſure of its arriving there ſafe, it ſhall contain the moſt material points that I have mentioned in my ſeveral letters to you ſince you left Paris, as if you had received but few of them, which may very probably be the caſe.

As for your ſtay at Hanover, it muſt not *in all events* be leſs than a month; but, if things turn out to *your ſatisfaction*, it may be juſt as long as you pleaſe. From thence you may go where-ever you like; for I have ſo good an opinion of your judgment, that I think you will combine and weigh all circumſtances, and chuſe the propereſt places. Would you ſaunter at ſome of the ſmall Courts, as Brunſwick, Caſſel, *&c.* till the Carnival at Berlin? You are maſter. Would you paſs a couple of months at Ratiſbon, which might not be ill employed? *A la bonne heure.* Would you go to Bruſſels, ſtay a month or two there with Dayrolles, and from thence to Mr. Yorke, at the Hague? With all my heart. Or, laſtly, would you go to Copenhagen and Stockholm? *Ella è anche Padrone:* chuſe intirely for yourſelf, without any farther inſtructions from me; only let me know your determination in time, that I may ſettle your credit, in

caſe

case you go to places where at present you have none. Your object should be to see the *mores multorum hominum et urbes*; begin and end it where you please.

By what you have already seen of the German Courts, I am sure you must have observed that they are much more nice and scrupulous, in points of ceremony, respect, and attention, than the greater Courts of France and England. You will therefore, I am persuaded, attend to the minutest circumstances of address and behaviour, particularly during your stay at Hanover, which (I will repeat it, though I have said it often to you already) is the most important preliminary period of your whole life. Nobody in the world is more exact in all points of good-breeding, than the King; and it is the part of every man's character that he informs himself of first. The least negligence, or the slightest inattention, reported to him, may do you infinite prejudice; as their contraries would service.

If Lord Albemarle (as I believe he did) trusted you with the secret affairs of his department, let the Duke of Newcastle know that he did so; which will be an inducement to him to trust you too, and possibly to employ you in affairs of consequence. Tell him, that, though you are young, you know the importance of secrecy in business, and can keep a secret; that I have always inculcated this doctrine into you, and have moreover strictly forbidden you ever to communicate, even to me, any matters of

a secret

a ſecret nature, which you may happen to be truſted with in the courſe of buſineſs.

As for buſineſs, I think I can truſt you to yourſelf; but I wiſh I could ſay as much for you with regard to thoſe exterior accompliſhments, which are abſolutely neceſſary to ſmooth and ſhorten the way to it. Half the buſineſs is done, when one has gained the heart and the affections of thoſe with whom one is to tranſact it. Air and addreſs muſt begin, manners and attention muſt finiſh that work. I will let you into one ſecret concerning myſelf; which is, that I owe much more of the ſucceſs which I have had in the world, to my manners, than to any ſuperior degree of merit or knowledge. I deſired to pleaſe, and I neglected none of the means. This, I can aſſure you, without any falſe modeſty, is the truth. You have more knowledge than I had at your age, but then I had much more attention, and good-breeding than you. Call it vanity, if you pleaſe, and poſſibly it was ſo; but my great object was to make every man I met with like me, and every woman love me. I often ſucceeded; but why? By taking great pains; for otherwiſe I never ſhould; my figure by no means entitled me to it, and I had certainly an up-hill game: whereas your countenance would help you, if you made the moſt of it, and proſcribed for ever the guilty, gloomy, and funereal part of it. Dreſs, addreſs, and air, would become your beſt countenance, and make your little figure paſs very well.

If you have time to read, at Hanover, pray let the books you read be all relative to the hiſtory and conſtitution of that country; which I would have you know, as correctly as any Hanoverian in the whole Electorate. Inform yourſelf of the powers of the States, and of the nature and extent of the ſeveral Judicatures; the particular articles of trade and commerce of Bremen, Harburg, and Stade; the details and value of the mines of the Hartz. Two or three ſhort books will give you the outlines of all theſe things; and converſation, turned upon thoſe ſubjects, will do the reſt, and better than books can.

Remember of all things to ſpeak nothing but German there; make it (to expreſs myſelf pedantically) your vernacular language; ſeem to prefer it to any other; call it your favourite language, and ſtudy to ſpeak it with purity and elegancy, if it has any. This will not only make you perfect in it, but will pleaſe, and make your court there better than any thing. *A propos* of languages; Did you improve your Italian while you were at Paris, or did you forget it? Had you a maſter there; and what Italian books did you read with him? If you are maſter of Italian, I would have you afterwards, by the firſt convenient opportunity learn Spaniſh, which you may very eaſily and in a very little time do; you will then, in the courſe of your foreign buſineſs, never be obliged to employ, pay, or truſt any Tranſlator, for any European language.

As

As I love to provide eventually for every thing that can poſſibly happen, I will ſuppoſe the worſt that can befall you at Hanover. In that caſe, I would have you go immediately to the Duke of Newcaſtle, and beg his Grace's advice, or rather orders, what you ſhould do; adding, that his advice will always be orders to you. You will tell him, that, though you are exceedingly mortified, you are much leſs ſo, than you ſhould otherwiſe be, from the conſideration, that, being utterly unknown to his M—, his objection could not be perſonal to you, and could only ariſe from circumſtances, which it was not in your power either to prevent or remedy: that if his Grace thought, that your continuing any longer there would be diſagreeable, you intreated him to tell you ſo; and that, upon the whole, you referred yourſelf intirely to him, whoſe orders you ſhould moſt ſcrupulouſly obey. But this precaution, I dare ſay, is *ex abundanti*, and will prove unneceſſary; however, it is always right to be prepared for all events, the worſt as well as the beſt; it prevents hurry and ſurpriſe, two dangerous ſituations in buſineſs: for I know no one thing ſo uſeful, ſo neceſſary in all buſineſs, as great coolneſs, ſteadineſs, and *ſang froid*; they give an incredible advantage over whomever one has to do with.

I have received your letter of the 15th, N. S. from Maïence, where I find that you have diverted yourſelf much better than I expected. I am very well acquainted with Comte Cobentzel's character, both of

parts and bufinefs. He could have given you letters to Bonn, having formerly refided there himfelf. You will not be fo agreeably *electrified*, where this letter will find you, as you were both at Manheim and Maïence; but I hope you may meet with a fecond German Mrs. F———d, who may make you forget the two former ones, and practife your German. Such tranfient paffions will do you no harm; but, on the contrary, a great deal of good: they will refine your manners, and quicken your attention; they give a young fellow *du brillant*, and bring him into fafhion; which laft is a great article in fetting out in the world.

I have wrote, above a month ago, to Lord Albemarle, to thank him for all his kindneffes to you: but pray have you done as much? Thofe are the neceffary attentions, which fhould never be omitted, efpecially in the beginning of life, when a character is to be eftablifhed.

That ready wit which you fo partially allow me, and fo juftly Sir Charles Williams, may create many admirers; but, take my word for it, it makes few friends. It fhines and dazzles like the noon-day fun, but, like that too, is very apt to fcorch; and therefore is always feared. The milder morning and evening light and heat of that planet, footh and calm our minds. Good fenfe, complaifance, gentlenefs of manners, attentions, and graces, are the only things that truly engage, and durably keep the heart at long run. Never feek for wit;

if it presents itself, well and good; but even in that case, let your judgment interpose; and take care that it be not at the expence of any body. Pope says very truly,

> There are whom Heaven has blest with store of wit,
> Yet want as much again to govern it;

And in another place, I doubt with too much truth,

> For wit and judgment ever are at strife,
> Though meant each other's aid, like man and wife.

The Germans are very seldom troubled with any extraordinary ebullitions or effervescences of wit, and it is not prudent to try it upon them; whoever does, *offendet solido.*

Remember to write me very minute accounts of all your transactions at Hanover, for they excite both my impatience and anxiety. Adieu.

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## LETTER CCLIII.

London, August the 4th, O. S. 1752.

MY DEAR FRIEND,

I AM extremely concerned at the return of your old asthmatic complaint, which your letter from Cassel of the 28th July, N. S. informs me of. I believe it is chiefly owing to your own negligence; for, notwithstanding the season of the year, and the heat and agitation of travelling, I dare swear you have not taken one single dose of gentle, cooling, physic,

physic, since that which I made you take at Bath. I hope you are now better, and in better hands, I mean in Dr. Hugo's at Hanover; he is certainly a very skilful physician, and therefore I desire that you will inform him most minutely of your own case, from your first attack in Carniola to this last at Marpurgh; and not only follow his prescriptions exactly at present, but take his directions, with regard to the regimen that he would have you observe to prevent the returns of this complaint; and, in case of any returns, the immediate applications, whether external or internal, that he would have you make use of. Consider, it is very well worth your while to submit at present to any course of medicine or diet, to any restraint or confinement, for a time, in order to get rid, once for all, of so troublesome and painful a distemper: the returns of which would equally break in upon your business or your pleasures. Notwithstanding all this, which is plain sense and reason, I much fear, that, as soon as ever you are got out of your present distress, you will take no preventive care, by a proper course of medicines and regimen; but, like most people of your age, think it impossible that you ever should be ill again. However, if you will not be wise for your own sake, I desire you will be so for mine, and most scrupulously observe Dr. Hugo's present and future directions.

Hanover, where I take it for granted you are, is at present the seat and center of foreign negotiations;

there are Miniſters from almoſt every Court in Europe; and you have a fine opportunity of diſplaying with modeſty, in converſation, your knowledge of the matters now in agitation. The chief I take to be the Election of the King of the Romans, which, though I deſpair of, I heartily wiſh were brought about, for two reaſons. The firſt is, that I think it may prevent a war upon the death of the preſent Emperor, who, though young and healthy, may poſſibly die, as young and healthy people often do. The other, is the very reaſon that makes ſome Powers oppoſe it, and others diſlike it who do not openly oppoſe it; I mean, that it may tend to make the Imperial dignity hereditary in the Houſe of Auſtria, which I heartily wiſh, together with a very great increaſe of power in the Empire; till when, Germany will never be any thing near a match for France. Cardinal Richelieu ſhowed his ſuperior abilities in nothing more, than in thinking no pains nor expence too great to break the power of the Houſe of Auſtria in the Empire. Ferdinand had certainly made himſelf abſolute, and the Empire conſequently formidable to France, if that Cardinal had not piouſly adopted the Proteſtant cauſe, and put the Empire, by the treaty of Weſtphalia, in pretty much the ſame diſ-jointed ſituation in which France itſelf was before Lewis the XIth; when Princes of the blood, at the head of provinces, and Dukes of Brittany, *&c.* always oppoſed, and often gave laws to the Crown. Nothing but

but making the Empire hereditary in the House of Austria, can give it that strength and efficiency, which I wish it had, for the sake of the balance of power. For, while the Princes of the Empire are so independent of the Emperor, so divided among themselves, and so open to the corruption of the best bidders, it is ridiculous to expect that Germany ever will, or can act as a compact and well-united body against France. But as this notion of mine would as little please *some of our friends*, as many of our enemies, I would not advise you, though you should be of the same opinion, to declare yourself too freely so. Could the Elector Palatine be satisfied, which I confess will be difficult, considering the nature of his pretensions, the tenaciousness and haughtiness of the Court of Vienna, and our inability to do, as we have too often done, their work for them; I say, if the Elector Palatine could be engaged to give his vote, I should think it would be right to proceed to the election with a clear majority of five votes; and leave the King of Prussia, and the Elector of Cologne, to protest and remonstrate as much as ever they please. The former is too wise, and the latter too weak in every respect, to act in consequence of those protests. The distracted situation of France, with its ecclesiastical and parliamentary quarrels, not to mention the illness and possibly the death of the Dauphin, will make the King of Prussia, who is certainly no Frenchman in his heart, very cautious how he acts as one. The

Elector of Saxony will be influenced by the King of Poland, who must be determined by Russia, considering his views upon Poland, which, by the bye, I hope he will never obtain: I mean, as to making that crown hereditary in his family. As for his son's having it by the precarious tenure of election, by which his father now holds it, *à la bonne heure*. But, should Poland have a good government under hereditary Kings, there would be a new devil raised in Europe, that I do not know who could lay. I am sure I would not raise him, though on my own side for the present.

I do not know how I came to trouble my head so much about politics to-day, which has been so very free from them for some years; I suppose it was, because I knew that I was writing to the most consummate politician of this, and his age. If I err, you will set me right; *si quid novisti rectius istis, candidus imperti*, &c.

I am excessively impatient for your next letter, which I expect by the first post from Hanover, to remove my anxiety, as I hope it will, not only with regard to your health, but likewise to *other things*; in the mean time, in the language of a pedant, but with the tenderness of a parent, *jubeo te bene valere*.

Lady Chesterfield makes you many compliments, and is much concerned at your indisposition.

LETTER

# LETTER CCLIV.

A Monsieur de Voltaire pour lors à Berlin.

A Londres, 27 d'Aout, V. S. 1752.

MONSIEUR,

JE m'intéresse infiniment à tout ce qui touche Monsieur Stanhope, qui aura l'honneur de vous rendre cette lettre; c'est pourquoi je prens la liberté de vous le presenter; je ne peux pas lui en donner une preuve plus convainquante. Il a beaucoup lû, il a beaucoup vû, s'il l'a bien digeré voilà ce que je ne sçais pas; il n'a que vingt ans. Il a déja été à Berlin il y a quelques années, et c'est pourquoi il y retourne à present; car à cette heure on revient au Nord par les mêmes raisons, pour lesquelles on alloit il n'y a pas longtems au Sud.

Permettez, Monsieur, que je vous remercie du plaisir et de l'instruction que m'a donné vôtre Histoire du Siécle de Louïs XIV. Je ne l'ai lu encore que quatre fois, c'est que je voudrois l'oublier un peu avant la cinquieme, mais je vois que cela m'est impossible; j'attendrai donc l'augmentation que vous nous en avez promis, mais je vous supplie de ne me la pas faire attendre longtems. Je croïois sçavoir passablement l'Histoire du Siécle de Louïs XIV. moïennant les milliers d'Histoires, de Memoires, d'Anecdotes, *&c.* que j'en avois lû, mais vous m'avez bien montré que je m'étois trompé, et que je n'en avois qu'une idée très con-

fuse à bien des égards, et très fausse à bien d'autres. Que je vous sçais gré sur tout, Monsieur, du jour dans lequel vous avez mis les folies et les fureurs des sectes. Vous emploïez contre ces fous ou ces imposteurs les armes convenables; d'en emploïer d'autres ce seroit les imiter: c'est par le ridicule qu'il faut les attaquer, c'est par le mépris qu'il faut les punir. A propos de ces fous, je vous envoïe ci-jointe une piece sur leur sujet par le feu Docteur Swift, laquelle je crois ne vous déplaira pas. Elle n'a jamais été imprimée, vous en devinerez bien la raison, mais elle est authentique. J'en ai l'original écrit de sa propre main. Son Jupiter, au jour du jugement, les traite à peu près comme vous les traités, et comme ils le méritent.

Au reste, Monsieur, je vous dirai franchement, que je suis embarassé sur vôtre sujet, et que je ne peux pas me décider sur ce que je souhaiterois de vôtre part. Quand je lis vôtre derniere histoire, je voudrois que vous fussiez toujours historien; mais quand je lis vôtre Rome Sauvée (toute mal imprimée et défigurée qu'elle est) je vous voudrois toujours Poëte. J'avoue pourtant qu'il vous reste encore une histoire à écrire digne de vôtre plume, et dont vôtre plume est seule digne. Vous nous avez donné il y a longtems l'histoire du plus grand Furieux (je vous demande pardon si je ne peux pas dire du plus grand Héros) de l'Europe. Vous nous avez donné en dernier lieu, l'histoire du plus grand Roi; donnez nous, à present, l'histoire du

plus

plus grand et du plus honnête Homme de l'Europe, que je croirois dégrader en appellant Roi. Vous l'avez toujours devant vos yeux, rien ne vous feroit plus facile; sa gloire n'exigeant pas vôtre invention poëtique, mais pouvant se reposer en toute fureté sur vôtre verité historique. Il n'a rien à demander à son historien, que son premier devoir comme historien, qui est, *Ne quid falsi dicere audeat, ne quid veri non audeat.* Adieu, Monsieur, je vois bien que je dois vous admirer de plus en plus tous les jours, mais aussi je sçais bien que rien ne pourra jamais ajouter à l'estime et à l'attachement avec lesquels je suis actuellement,

Votre très humble, et

tres obéissant serviteur,

CHESTERFIELD.

## TRANSLATION.

London, August the 27th, O. S. 1752.

SIR,

AS a most convincing proof how infinitely I am interested in every thing which concerns Mr. Stanhope, who will have the honour of presenting you this letter, I take the liberty of introducing him to you. He has read a great deal, he has seen a great deal; whether or not he has made a proper use of that knowledge, is what I do not know: he is only twenty years of age. He was at Berlin some years ago, and therefore he returns

returns thither; for at present people are attracted towards the north, by the same motives which but lately drew them to the south.

Permit me, Sir, to return you thanks for the pleasure and instruction I have received from your History of Lewis the XIV. I have as yet read it but four times, because I wish to forget it a little before I read it a fifth; but I find that impossible: I shall therefore only wait till you give us the augmentation which you promised: let me entreat you not to defer it long. I thought myself pretty conversant in the History of the Reign of Lewis the XIV. by means of those innumerable histories, memoirs, anecdotes, *&c.* which I had read relative to that period of time. You have convinced me that I was mistaken, and had upon that subject very confused ideas in many respects, and very false ones in others. Above all I cannot but acknowledge the obligation we have to you, Sir, for the light which you have thrown upon the follies and outrages of the different sects; the weapons you employ against those madmen, or those impostors, are the only suitable ones; to make use of any others would be imitating them: they must be attacked by ridicule, and punished with contempt. *A propos* of those fanatics; I send you here enclosed, a piece upon that subject, written by the late Dean Swift: I believe you will not dislike it. You will easily guess why it never was printed: it is authentic, and I have the original in his own hand-writ-

ing. His Jupiter, at the day of judgment, treats them much as you do, and as they deserve to be treated.

Give me leave, Sir, to tell you freely, that I am embarrassed upon your account, as I cannot determine what it is that I wish from you. When I read your last history, I am desirous that you should always write history; but when I read your *Rome Sauvée* (although ill printed and disfigured) yet I then wish you never to deviate from poetry; however, I confess that there still remains one history worthy of your pen, and of which your pen alone is worthy. You have long ago given us the history of the greatest and most outrageous Madman (I ask your pardon if I cannot say the greatest Hero) of Europe; you have given us latterly the history of the greatest King; give us now the history of the greatest and most virtuous Man in Europe; I should think it degrading to call him King. To you this cannot be difficult, he is always before your eyes; your poetical invention is not necessary to his glory, as that may safely rely upon your historical candour. The first duty of an historian is the only one he need require from his, *Ne quid falsi dicere audeat, ne quid veri non audeat*. Adieu, Sir, I find that I must admire you every day more and more; but I also know that nothing ever can add to the esteem and attachment with which I am actually,

Your most humble, and
most obedient servant,

CHESTERFIELD.

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## LETTER CCLV.

London, September the 19th, 1752.

MY DEAR FRIEND,

SINCE you have been at Hanover, your correspondence has been both unfrequent and laconic. You made indeed one great effort in folio on the 18th, with a postscript of the 22d August N. S. and since that, *vous avez ratté in quarto*. On the 31st August, N. S. you give me no informations of what I want chiefly to know; which is, what Dr. Hugo (whom I charged you to consult) said of your asthmatic complaint, and what he prescribed you to prevent the returns of it; and also what is the company that you keep there; who has been kind and civil to you, and who not.

You say that you go constantly to the parade; and you do very well, for though you are not of that trade, yet military matters make so great a part both of conversation and negotiation, that it is very proper not to be ignorant of them. I hope you mind more than the mere exercise of the troops you see; and that you inform yourself at the same time of the more material details; such as their pay, and the difference of it when in and out of quarters, what is furnished them by the country when in quarters, and what is allowed them of ammunition bread, &c. when in the field; the number of men and officers in the several troops and companies, together with the non-commissioned officers,

officers, as *caporals*, *frey-caporals*, *anſpeſſades*, ſerjeants, quarter-maſters, *&c.*; the cloathing, how frequent, how good, and how furniſhed; whether by the Colonel, as here in England, from what we call the *off-reckonings*, that is, deductions from the men's pay, or by Commiſſaries appointed by the Government for that purpoſe, as in France and Holland. By theſe inquiries you will be able to talk military with military men, who, in every country in Europe, except England, make at leaſt half of all the beſt companies. Your attending the parades has alſo another good effect, which is, that it brings you of courſe acquainted with the officers, who, when of a certain rank and ſervice, are generally very polite, well-bred people, *et du bon ton*. They have commonly ſeen a great deal of the World, and of Courts; and nothing elſe can form a gentleman, let people ſay what they will of ſenſe and learning: with both which a man may contrive to be a very diſagreeable companion. I dare ſay, there are very few Captains of foot, who are not much better company than ever Deſcartes or Sir Iſaac Newton were. I honour and reſpect ſuch ſuperior geniuſes; but I deſire to converſe with people of this world, who bring into company their ſhare, at leaſt, of chearfulneſs, good-breeding, and knowledge of mankind. In common life, one much oftener wants ſmall money, and ſilver, than gold. Give me a man who has ready caſh about him for preſent expences; ſix-pences,

six-pences, shillings, half-crowns, and crowns, which circulate easily: but a man who has only an ingot of gold about him, is much above common purposes, and his riches are not handy nor convenient. Have as much gold as you please in one pocket, but take care always to keep change in the other; for you will much oftener have occasion for a shilling than for a guinea. In this the French must be allowed to excel all people in the world: they have *un certain entregent, un enjouement, une aimable légéreté dans la conversation, une politesse aisée et naturelle, qui paroit ne leur rien couter*, which give Society all its charms. I am sorry to add, but it is too true, that the English and the Dutch are the farthest from this, of all the people in the world; I do by no means except even the Swiss.

Though you did not think proper to inform me, I know from other hands, that you were to go to the Göhr with a Comte Schullemburgh, for eight or ten days only to see the reviews. I know also, that you had a blister upon your arm, which did you a great deal of good: I know too, you have contracted a great friendship with Lord Essex; and that you two were inseparable at Hanover. All these things I would rather have known from you than from others; and they are the sort of things that I am the most desirous of knowing, as they are more immediately relative to yourself.

I am

I am very sorry for the Dutchess of Newcastle's illness, full as much upon your as upon her account, as it has hindered you from being so much known to the Duke as I could have wished: use and habit going a great way with him, as indeed they do with most people. I have known many people patronized, pushed up, and preferred by those who could have given no other reason for it, than that they were used to them. We must never seek for motives by deep reasoning, but we must find them out by careful observation and attention: no matter what they should be; but the point is, what they are. Trace them up, step by step, from the character of the person. I have known *de par le monde*, as Brantôme says, great effects from causes too little ever to have been suspected. Some things must be known, and can never be guessed.

God knows where this letter will find you, or follow you; not at Hanover, I suppose; but wherever it does, may it find you in health and pleasure! Adieu.

LETTER

## LETTER CCLVI.

London, September the 22d, 1752.

MY DEAR FRIEND,

THE day after the date of my laſt, I received your letter of the 8th. I approve extremely of your intended progreſs, and am very glad that you go to the Göhr with Comte Schullemburg. I would have you ſee every thing with your own eyes, and hear every thing with your own ears; for I know, by very long experience, that it is very unſafe to truſt to other people's. Vanity and intereſt cauſe many miſrepreſentations, and folly cauſes many more. Few people have parts enough to relate exactly and judiciouſly; and thoſe who have, for ſome reaſon or other, never fail to ſink, or to add ſome circumſtances.

The reception which you have met with at Hanover, I look upon as an omen of your being well received every where elſe; for, to tell you the truth, it was the place that I diſtruſted the moſt in that particular. But there is a certain conduct, there are *certaines manieres* that will, and muſt get the better of all difficulties of that kind; it is to acquire them, that you ſtill continue abroad, and go from Court to Court: they are perſonal, local, and temporal; they are modes which vary, and owe their exiſtence to accidents, whim, and humour; all the ſenſe and reaſon in the

the world would never point them out; nothing but experience, obſervation, and what is called knowledge of the world, can poſſibly teach them. For example, it is reſpectful to bow to the King of England, it is diſreſpectful to bow to the King of France; it is the rule to courteſy to the Emperor; and the proſtration of the whole body is required by Eaſtern Monarchs. Theſe are eſtabliſhed ceremonies, and muſt be complied with; but why they were eſtabliſhed, I defy ſenſe and reaſon to tell us. It is the ſame among all ranks, where certain cuſtoms are received, and muſt neceſſarily be complied with, though by no means the reſult of ſenſe and reaſon. As for inſtance, the very abſurd, though almoſt univerſal cuſtom of drinking people's healths. Can there be any thing in the world leſs relative to any other man's health, than my drinking a glaſs of wine? Common ſenſe, certainly, never pointed it out; but yet common ſenſe tells me I muſt conform to it. Good ſenſe, bids one be civil, and endeavour to pleaſe; though nothing but experience and obſervation can teach one the means, properly adapted to time, place, and perſons. This knowledge is the true object of a gentleman's travelling, if he travels as he ought to do. By frequenting good company in every country, he himſelf becomes of every country; he is no longer an Engliſhman, a Frenchman, or an Italian; but he is an European: he adopts, reſpectively, the beſt manners of every country; and is a Frenchman at Paris, an Italian at Rome, an Engliſhman at London

This advantage, I must confess, very seldom accrues to my countrymen from their travelling; as they have neither the desire nor the means of getting into good company abroad: for, in the first place, they are confoundedly bashful; and, in the next place, they either speak no foreign language at all, or, if they do, it is barbarously. You possess all the advantages that they want; you know the languages in perfection, and have constantly kept the best company in the places where you have been; so that you ought to be an European. Your canvas is solid and strong, your outlines are good; but remember, that you still want the beautiful colouring of Titian, and the delicate graceful touches of Guido. Now is your time to get them. There is, in all good company, a fashionable air, countenance, manner, and phraseology, which can only be acquired by being in good company, and very attentive to all that passes there. When you dine or sup at any well-bred man's house, observe carefully how he does the honours of his table to the different guests. Attend to the compliments of congratulation, or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trott, to a new-married man, Sir, I wish you much joy; or to a man who has lost his son, Sir, I am sorry for your loss; and

both with a countenance equally unmoved: but he will say in effect the same thing, in a more elegant and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a chearful countenance, to the new-married man, and embracing him, perhaps say to him, "If you do justice to my attachment to "you, you will judge of the joy that I feel upon "this occasion, better than I can express it," *&c.*; to the other in affliction, he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and with a lower voice, perhaps say, "I hope you do me the justice to be convinced, "that I feel whatever you feel, and shall ever be "affected where you are concerned."

Your *abord*, I must tell you, was too cold and uniform; I hope it is now mended. It should be respectfully open and chearful with your superiors, warm and animated with your equals, hearty and free with your inferiors. There is a fashionable kind of *small talk*, that you should get; which, trifling as it is, is of use in mixed companies, and at table, especially in your foreign department; where it keeps off certain serious subjects, that might create disputes, or at least coldness for a time. Upon such occasions it is not amiss to know how to *parler cuisine*, and to be able to dissert upon the growth and flavour of wines. These, it is true, are very little things; but they are little things that occur very often, and therefore should be said *avec*

*gentilleſſe, et grace.* I am ſure they muſt fall often in your way, pray take care to catch them. There is a certain language of converſation, a faſhionable diction, of which every gentleman ought to be perfectly maſter, in whatever language he ſpeaks. The French attend to it carefully, and with great reaſon; and their language, which is a language of phraſes, helps them out exceedingly. That delicacy of diction is characteriſtical of a man of faſhion and good company.

I could write folios upon this ſubject and not exhauſt it, but I think, and hope, that to you I need not. You have heard and ſeen enough, to be convinced of the truth and importance of what I have been ſo long inculcating into you upon theſe points. How happy am I, and how happy are you, my dear child, that theſe Titian tints, and Guido graces, are all that you want to complete my hopes and your own character! But then, on the other hand, what a drawback would it be to that happineſs, if you ſhould never acquire them? I remember, when I was of your age, though I had not near ſo good an education as you have, or ſeen a quarter ſo much of the world, I obſerved thoſe maſterly touches, and irreſiſtible graces in others, and ſaw the neceſſity of acquiring them myſelf; but then an awkward *mauvaiſe honte*, of which I had brought a great deal with me from Cambridge, made me aſhamed to attempt it, eſpecially if any of my countrymen and particular acquaintance were by. This was extremely

tremely absurd in me; for without attempting I could never succeed. But at last, insensibly, by frequenting a great deal of good company, and imitating those whom I saw that every body liked, I formed myself *tant bien que mal.* For God's sake, let this last fine varnish, so necessary to give lustre to the whole piece, be the sole and single object now of your utmost attention: Berlin may contribute a great deal to it if you please; there are all the ingredients that compose it.

*A propos* of Berlin; while you are there, take care to seem ignorant of all political matters between the two Courts; such as the affairs of Ostfrise, and Saxe Lawemburg, *&c.* and enter into no conversations upon those points; however, be as well at Court as you possibly can; live at it, and make one of it. Should General Keith offer you civilities, do not decline them; but return them however without being *enfant de la maison chez lui:* say *des choses flatteuses* of the Royal Family, and especially of his Prussian Majesty, to those who are the most like to repeat them. In short, make yourself well there, without making yourself ill *somewhere else.* Make compliments from me to Algarotti, and converse with him in Italian.

I go next week to the Bath, for deafness, which I have been plagued with these four or five months; and which, I am assured, that pumping my head will remove. This deafness, I own, has tried my pa-

 tience;

tience; as it has cut me off from society, at an age when I had no pleasures but those left. In the mean time, I have, by reading and writing, made my eyes supply the defect of my ears. Madam H——, I suppose, entertained both yours alike; however, I am very glad you were well with her; for she is a good *Prôneuse*, and puffs are very useful to a young fellow at his entrance into the world.

If you should meet with Lord Pembroke again, any where, make him many compliments from me; and tell him, I should have written to him, but that I knew how troublesome an old correspondent must be to a young one. He is much commended in the accounts from Hanover.

You will stay at Berlin just as long as you like it, and no longer; and from thence you are absolutely master of your own motions, either to the Hague, or to Brussels; but I think you had better go to the Hague first, because that from thence Brussels will be in your way to Calais, which is a much better passage to England, than from Helvoetsluys. The two Courts of the Hague and Brussels are worth your seeing; and you will see them both to advantage, by means of Colonel Yorke and Dayrolles. Adieu. Here is enough for this time.

 LETTER

## LETTER CCLVII.

London, September the 26th, 1752.

MY DEAR FRIEND,

AS you chiefly employ, or rather wholly engross my thoughts, I see every day, with increasing pleasure, the fair prospect which you have before you. I had two views in your education; they draw nearer and nearer, and I have now very little reason to distrust your answering them fully. Those two were, Parliamentary and Foreign affairs. In consequence of those views, I took care first, to give you a sufficient stock of sound learning, and next, an early knowledge of the world. Without making a figure in Parliament, no man can make any in this country; and eloquence alone enables a man to make a figure in Parliament, unless it be a very mean and contemptible one, which those make there who silently vote, and who do *pedibus ire in sententiam.* Foreign affairs, when skilfully managed, and supported by a parliamentary reputation, lead to whatever is most considerable in this country. You have the languages necessary for that purpose, with a sufficient fund of historical and treaty knowledge; that is to say, you have the Matter ready, and only want the Manner. Your objects being thus fixed, I recommend to you to have them constantly in your thoughts, and to direct your reading, your actions, and your words, to those views. Most people think only *ex re natâ,* and few *ex professo:* I would have you do both, but begin with the latter. I explain

myſelf: Lay down certain principles, and reaſon and act conſequentially from them. As for example; ſay to yourſelf, I will make a figure in Parliament, and in order to do that, I muſt not only ſpeak, but ſpeak very well. Speaking mere common ſenſe will by no means do; and I muſt ſpeak not only correctly but elegantly; and not only elegantly but eloquently. In order to this, I will firſt take pains to get an habitual, but unaffected, purity, correctneſs, and elegancy of ſtyle in my common converſation; I will ſeek for the beſt words, and take care to reject improper, inexpreſſive, and vulgar ones. I will read the greateſt maſters of oratory, both ancient and modern, and I will read them ſingly in that view. I will ſtudy Demoſthenes and Cicero, not to diſcover an old Athenian or Roman cuſtom, nor to puzzle myſelf with the value of talents, mines, drachms, and ſeſterces, like the learned blockheads in *us*; but to obſerve their choice of words, their harmony of diction, their method, their diſtribution, their exordia, to engage the favour and attention of their audience; and their perorations, to enforce what they have ſaid, and to leave a ſtrong impreſſion upon the paſſions. Nor will I be pedant enough to neglect the moderns; for I will likewiſe ſtudy Atterbury, Dryden, Pope, and Bolingbroke; nay, I will read every thing that I do read, in that intention, and never ceaſe improving and refining my ſtyle upon the beſt models, till at laſt I become a model of eloquence myſelf, which, by care, it is in every man's power to be. If you ſet out

upon

upon this principle, and keep it constantly in your mind; every company you go into, and every book you read, will contribute to your improvement, either by showing you what to imitate, or what to avoid. Are you to give an account of any thing to a mixed company? or are you to endeavour to persuade either man or woman? This principle, fixed in your mind, will make you carefully attend to the choice of your words, and to the clearness and harmony of your diction.

So much for your parliamentary object; now to the foreign one.

Lay down first those principles which are absolutely necessary to form a skilful and successful negotiation, and form yourself accordingly. What are they? First, the clear historical knowledge of past transactions of that kind. That you have pretty well already, and will have daily more and more; for, in consequence of that principle, you will read history, memoirs, anecdotes, *&c.* in that view chiefly. The other necessary talents for negotiation are; the great art of pleasing, and engaging the affection and confidence, not only of those with whom you are to co-operate, but even of those whom you are to oppose: to conceal your own thoughts and views, and to discover other people's: to engage other people's confidence, by a seeming chearful frankness and openness, without going a step too far: to get the personal favour of the King, Prince, Ministers, or Mistress, of the Court to which you are sent: to gain the absolute com-

mand over your temper and your countenance, that no heat may provoke you to ſay, nor no change of countenance to betray, what ſhould be a ſecret. To familiarize and domeſticate yourſelf in the houſes of the moſt conſiderable people of the place, ſo as to be received there rather as a friend to the family, than as a foreigner. Having theſe principles conſtantly in your thoughts, every thing you do and every thing you ſay, will ſome way or other tend to your main view: and common converſation will gradually fit you for it. You will get an habit of checking any riſing heat; you will be upon your guard againſt any indiſcreet expreſſion; you will by degrees get the command of your countenance, ſo as not to change it upon any the moſt ſudden accident: and you will, above all things, labour to acquire the great art of pleaſing, without which nothing is to be done. Company is, in truth, a conſtant ſtate of negotiation; and, if you attend to it in that view, will qualify you for any. By the ſame means that you make a friend, guard againſt an enemy, or gain a miſtreſs; you will make an advantageous treaty, baffle thoſe who counteract you, and gain the Court you are ſent to. Make this uſe of all the Company you keep, and your very pleaſures will make you a ſucceſsful Negotiator. Pleaſe all who are worth pleaſing; offend none. Keep your own ſecret, and get out other people's. Keep your own temper, and artfully warm other people's. Counterwork your rivals with diligence and dexterity, but at the ſame time with the utmoſt

perſonal

personal civility to them: and be firm without heat. Messieurs d'Avaux and Servien did no more than this. I must make one observation, in confirmation of this assertion; which is, that the most eminent Negotiators have always been the politest and best-bred men in company; even what the women call the *prettiest men.* For God's sake, never lose view of these two your capital objects: bend every thing to them, try every thing by their rules, and calculate every thing for their purposes. What is peculiar to these two objects, is, that they require nothing, but what one's own vanity, interest, and pleasure, would make one do independently of them. If a man were never to be in business, and always to lead a private life, would he not desire to please and to persuade? So that, in your two destinations, your fortune and figure luckily conspire with your vanity and your pleasures. Nay more; a foreign minister, I will maintain it, can never be a good man of business, if he is not an agreeable man of pleasure too. Half his business is done by the help of his pleasures: his views are carried on, and perhaps best, and most unsuspectedly, at balls, suppers, assemblies, and parties of pleasure; by intrigues with women, and connections insensibly formed with men, at those unguarded hours of amusement.

These objects now draw very near you, and you have no time to lose in preparing yourself to meet them. You will be in Parliament almost as soon as your age will allow, and I believe you will have a foreign department still sooner, and that will be

earlier than ever any body had one. If you ſet out well at one-and-twenty, what may you not reaſonably hope to be at one-and-forty? All that I could wiſh you! Adieu.

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## LETTER CCLVIII.

London, September the 29th, 1752.

MY DEAR FRIEND,

THERE is nothing ſo neceſſary, but at the ſame time there is nothing more difficult (I know it by experience) for you young fellows, than to know how to behave yourſelves prudently towards thoſe whom you do not like. Your paſſions are warm, and your heads are light; you hate all thoſe who oppoſe your views, either of ambition or love; and a rival, in either, is almoſt a ſynonimous term for an enemy. Whenever you meet ſuch a man, you are awkwardly cold to him, at beſt; but often rude, and always deſirous to give him ſome indirect ſlap. This is unreaſonable; for one man has as good a right to purſue an employment, or a miſtreſs, as another; but it is, into the bargain, extremely imprudent; becauſe you commonly defeat your own purpoſe by it, and while you are contending with each other, a third often prevails. I grant you, that the ſituation is irkſome; a man cannot help thinking as he thinks, nor feeling what he feels; and it is a very tender and ſore point to be thwarted and counterworked in one's purſuits at Court, or with

with a mistress: but prudence and abilities must check the effects, though they cannot remove the cause. Both the pretenders make themselves disagreeable to their mistress, when they spoil the company by their pouting, or their sparring; whereas, if one of them has command enough over himself (whatever he may feel inwardly) to be chearful, gay, and easily and unaffectedly civil to the other, as if there were no manner of competition between them, the Lady will certainly like him the best, and his rival will be ten times more humbled and discouraged; for he will look upon such a behaviour as a proof of the triumph and security of his rival; he will grow outrageous with the Lady, and the warmth of his reproaches will probably bring on a quarrel between them. It is the same in business; where he who can command his temper and his countenance the best, will always have an infinite advantage over the other. This is what the French call *un procédé honnête et galant*, to *pique* yourself upon showing particular civilities to a man, to whom lesser minds would in the same case show dislike, or perhaps rudeness. I will give you an instance of this in my own case; and pray remember it, whenever you come to be, as I hope you will, in a like situation.

When I went to the Hague, in 1744, it was to engage the Dutch to come roundly into the war, and to stipulate their quotas of troops *&c.*; your acquaintance, the Abbé de la Ville, was there on the part of France, to endeavour to hinder them from coming into the war at all. I was informed, and very sorry to hear

it,

it, that he had abilities, temper, and induſtry. We could not viſit, our two maſters being at war; but the firſt time I met him at a third place, I got ſomebody to preſent me to him; and I told him, that though we were to be national enemies, I flattered myſelf we might be, however, perſonal friends: with a good deal more of the ſame kind; which he returned in full as polite a manner. Two days afterwards I went, early in the morning, to ſolicit the Deputies of Amſterdam, where I found l'Abbé de la Ville, who had been beforehand with me; upon which I addreſſed myſelf to the Deputies, and ſaid, ſmilingly, * *Je ſuis bien fâché, Meſſieurs, de trouver mon Ennemi avec vous; je le connois déjà aſſez pour le craindre: la partie n'eſt pas égale, mais je me fie à vos propres interêts contre les talens de mon Ennemi; et au moins ſi je n'ai pas eu le premier mot j'aurai le dernier aujourd'hui.* They ſmiled: the Abbé was pleaſed with the compliment, and the manner of it, ſtayed about a quarter of an hour, and then left me to my Deputies, with whom I continued upon the ſame tone, though in a very ſerious manner, and told them that I was only come to ſtate their own true intereſts to them, plainly and ſimply, without any of thoſe arts, which it was very neceſſary for my friend to make uſe of to deceive them. I carried my point,

* I am very ſorry, Gentlemen, to find my enemy with you; my knowledge of his capacity is already ſufficient to make me fear him: we are not upon equal terms; but I truſt to your own intereſt, againſt his talents. If I have not this day had the firſt word, I ſhall at leaſt have the laſt.

and

and continued my *procédé* with the Abbé; and by this easy and polite commerce with him, at third places, I often found means to fish out from him whereabouts he was.

Remember, there are but two *procédés* in the world for a gentleman and a man of parts: either extreme politeness, or knocking down. If a man, notoriously and designedly insults and affronts you, knock him down; but if he only injures you, your best revenge is to be extremely civil to him in your outward behaviour, though at the same time you counterwork him, and return him the compliment, perhaps with interest. This is not perfidy nor dissimulation; it would be so, if you were, at the same time, to make professions of esteem and friendship to this man; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common consent, understood to be no more than a conformity to custom, for the quiet and conveniency of society, the *agrémens* of which are not to be disturbed by private dislikes and jealousies. Only women and little minds pout and spar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myself upon showing him rather more civility than to another man. In the first place, this *procédé* infallibly makes all *les rieurs* of your side, which is a considerable party; and in the next place, it certainly pleases the object of the competition, be it either man or woman; who never fail to say, upon

such

ſuch an occaſion, that *they muſt own you have behaved yourſelf very handſomely in the whole affair.* The world judges from the appearances of things, and not from the reality, which few are able, and ſtill fewer are inclined to fathom; and a man, who will take care always to be in the right in thoſe things, may afford to be ſometimes a little in the wrong in more eſſential ones: there is a willingneſs, a deſire to excuſe him. With nine people in ten, good-breeding paſſes for good-nature, and they take attentions for good-offices. At Courts there will be always coldneſſes, diſlikes, jealouſies, and hatred; the harveſt being but ſmall, in proportion to the number of labourers; but then, as they ariſe often, they die ſoon, unleſs they are perpetuated by the manner in which they have been carried on, more than by the matter which occaſioned them. The turns and viciſſitudes of Courts frequently make friends of enemies, and enemies of friends: you muſt labour, therefore, to acquire that great and uncommon talent, of hating with good-breeding, and loving with prudence; to make no quarrel irreconcileable, by ſilly and unneceſſary indications of anger; and no friendſhip dangerous, in caſe it breaks, by a wanton, indiſcreet, and unreſerved confidence.

Few (eſpecially young) people know how to love, or how to hate; their love is an unbounded weakneſs, fatal to the perſon they love; their hate is a hot, raſh, and imprudent violence, always fatal to themſelves. Nineteen fathers in twenty, and every mother, who had loved you half as well as I do,

would have ruined you; whereas I always made you feel the weight of my authority, that you might one day know the force of my love. Now, I both hope and believe, my advice will have the same weight with you from choice, that my authority had from necessity. My advice is just eight-and-thirty years older than your own, and consequently, I believe you think, rather better. As for your tender and pleasurable passions, manage them yourself; but let me have the direction of all the others. Your ambition, your figure, and your fortune, will, for some time at least, be rather safer in my keeping than in your own. Adieu.

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## LETTER CCLIX.

Bath, October the 4th, 1752.

MY DEAR FRIEND,

I CONSIDER you now as at the Court of Augustus, where, if ever the desire of pleasing animated you, it must make you exert all the means of doing it. You will see there, full as well, I dare say, as Horace did at Rome, how States are defended by arms, adorned by manners, and improved by laws. Nay, you have an Horace there, as well as an Augustus; I need not name Voltaire, *qui nil molitur inepté*, as Horace himself said of another poet. I have lately read over all his works that are published, though I had read them more than once before. I was induced to this by his *Siécle de Louis XIV.* which I have yet read but four times. In

reading over all his works, with more attention I suppose than before, my former admiration of him is, I own, turned into astonishment. There is no one kind of writing in which he has not excelled. You are so severe a Classic, that I question whether you will allow me to call his *Henriade* an Epic poem, for want of the proper number of Gods, Devils, Witches, and other absurdities, requisite for the machinery: which machinery is (it seems) necessary to constitute the Epopée. But whether you do or not, I will declare (though possibly to my own shame) that I never read any Epic poem with near so much pleasure. I am grown old, and have possibly lost a great deal of that fire, which formerly made me love fire in others at any rate, and however attended with smoke: but now I must have all sense, and cannot, for the sake of five righteous lines, forgive a thousand absurd ones.

In this disposition of mind, judge whether I can read all Homer through *tout de suite*. I admire his beauties; but, to tell you the truth, when he slumbers I sleep. Virgil, I confess, is all sense, and therefore I like him better than his model; but he is often languid, especially in his five or six last books, during which I am obliged to take a good deal of snuff. Besides, I profess myself an ally of Turnus's, against the pious Æneas, who, like many *soi disant* pious people, does the most flagrant injustice and violence, in order to execute what they impudently call the will of Heaven. But what will you say, when I tell you truly, that I cannot possibly read our

countryman

countryman Milton through. I acknowledge him to have ſome moſt ſublime paſſages, ſome prodigious flaſhes of light; but then you muſt acknowledge, that light is often followed by *darkneſs viſible*, to uſe his own expreſſion. Beſides, not having the honour to be acquainted with any of the parties in his Poem, except the Man and the Woman, the characters and ſpeeches of a dozen or two of Angels, and of as many Devils, are as much above my reach as my entertainment. Keep this ſecret for me: for if it ſhould be known, I ſhould be abuſed by every taſteleſs Pedant, and every ſolid Divine in England.

Whatever I have ſaid to the diſadvantage of theſe three Poems, holds much ſtronger againſt Taſſo's Gieruſalemme: it is true he has very fine and glaring rays of poetry; but then they are only meteors, they dazzle, then diſappear, and are ſucceeded by falſe thoughts, poor *concetti*, and abſurd impoſſibilities: witneſs the Fiſh and the Parrot; extravagancies unworthy of an Heroic Poem, and would much better have become Arioſto, who profeſſes *le coglionerie*.

I have never read the Luſiade of Camoens, except in a proſe tranſlation, conſequently I have never read it at all, ſo ſhall ſay nothing of it; but the *Henriade* is all ſenſe from the beginning to the end, often adorned by the juſteſt and liveliest reflections, the moſt beautiful deſcriptions, the nobleſt images, and the ſublimeſt ſentiments; not to mention the harmony of the verſe, in which Voltaire undoubtedly exceeds all the French poets: ſhould you inſiſt

upon an exception in favour of Racine, I muſt inſiſt, on my part, that he at leaſt equals him. What Hero ever intereſted more than Henry the fourth, who, according to the rules of Epic poetry, carries on one great and long action, and ſucceeds in it at laſt? What deſcription ever excited more horror than thoſe, firſt of the Maſſacre, and then of the Famine, at Paris? Was love ever painted with more truth and *morbidezza* than in the ninth book? Not better, in my mind, even in the fourth of Virgil. Upon the whole, with all your claſſical rigour, if you will but ſuppoſe *St. Louis* a God, a Devil, or a Witch, and that he appears in perſon, and not in a dream, the *Henriade* will be an Epic poem, according to the ſtricteſt ſtatute laws of the Epopée; but in my court of equity it is one as it is.

I could expatiate as much upon all his different works, but that I ſhould exceed the bounds of a letter, and run into a diſſertation. How delightful is his Hiſtory of that Northern Brute, the King of Sweden! for I cannot call him a Man; and I ſhould be ſorry to have him paſs for a Hero, out of regard to thoſe true Heroes; ſuch as Julius Cæſar, Titus, Trajan, and the preſent King of Pruſſia; who cultivated and encouraged arts and ſciences; whoſe animal courage was accompanied by the tender and ſocial ſentiments of humanity; and who had more pleaſure in improving, than in deſtroying their fellow-creatures. What can be more touching, or more intereſting; what more nobly thought, or more happily expreſſed, than all his dramatic pieces?

What can be more clear and rational than all his philosophical letters? and what ever was so graceful, and gentle, as all his little poetical trifles? You are fortunately *à portée* of verifying, by your knowledge of the man, all that I have said of his works.

Monsieur de Maupertuis (whom I hope you will get acquainted with) is, what one rarely meets with, deep in philosophy and mathematics, and yet *honnête et aimable homme*; Algarotti is young Fontenelle. Such men must necessarily give you the desire of pleasing them; and if you can frequent them, their acquaintance will furnish you the means of pleasing every body else.

*A propos* of pleasing; your pleasing Mrs. F——d is expected here in two or three days; I will do all that I can for you with her: I think you carried on the romance to the third or fourth volume; I will continue it to the eleventh; but as for the twelfth and last, you must come and conclude it yourself. *Non sum qualis eram.*

Good-night to you, child; for I am going to bed, just at the hour at which I suppose you are beginning to live, at Berlin.

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## LETTER CCLX.

November the 16th, 1752.

MY DEAR

V gent name, the
lause, is, perhaps,
th an actions; I do
not

not say, that it is the best; and I will own, that it is sometimes the cause of both foolish and criminal effects. But it is so much oftener the principle of right things, that, though they ought to have a better, yet, considering human nature, that principle is to be encouraged and cherished, in consideration of its effects. Where that desire is wanting, we are apt to be indifferent, listless, indolent, and inert; we do not exert our powers; and we appear to be as much below ourselves, as the vainest man living can desire to appear above what he really is.

As I have made you my confessor, and do not scruple to confess even my weaknesses to you, I will fairly own, that I had that vanity, that weakness, if it be one, to a prodigious degree; and, what is more, I confess it without repentance; nay, I am glad I had it; since, if I have had the good fortune to please in the world, it is to that powerful and active principle that I owe it. I began the world, not with a bare desire, but with an insatiable thirst, a rage of popularity, applause, and admiration. If this made me do some silly things, on one hand, it made me, on the other hand, do almost all the right things that I did: it made me attentive and civil to the women I disliked, and to the men I despised, in hopes of the applause of both: though I neither desired, nor would I have [illegible] the favours of the one, nor the frie[illegible]er. I always dressed, looked, [illegible] own, was overjoyed wh[illegible]ree, or by any one [illegible]ed with me. To men [illegible]

would give them the beſt opinion of my parts and learning; and, to women, what I was ſure would pleaſe them; flattery, gallantry, and love. And moreover I will own to you, under the ſecrecy of confeſſion, that my vanity has very often made me take great pains to make many a woman in love with me, if I could, for whoſe perſon I would not have given a pinch of ſnuff. In company with men, I always endeavoured to out-ſhine, or, at leaſt, if poſſible, to equal the moſt ſhining man in it. This deſire elicited whatever powers I had to gratify it; and where I could not perhaps ſhine in the firſt, enabled me, at leaſt, to ſhine in a ſecond or third ſphere. By theſe means I ſoon grew in faſhion; and when a man is once in faſhion, all he does is right. It was infinite pleaſure to me, to find my own faſhion and popularity. I was ſent for to all parties of pleaſure, both of men or women; where, in ſome meaſure, I gave the tone. This gave me the reputation of having had ſome women of condition; and that reputation, whether true or falſe, really got me others. With the men I was a Proteus, and aſſumed every ſhape, in order to pleaſe them all: among the gay, I was the gayeſt, among the grave, the graveſt; and I never omitted the leaſt attentions of good-breeding, or the leaſt offices of friendſhip, that could either pleaſe, or attach them to me: and accordingly I was ſoon connected with all the men of any faſhion or figure in town.

To this principle of vanity, which Philoſophers [illegible] a mean one, and which I do not, I owe great [illegible] the figure which I have made in life. I wiſh you

you had as much, but I fear you have too little of it; and you ſeem to have a degree of lazineſs and liſtleſſneſs about you, that makes you indifferent as to general applauſe. This is not in character at your age, and would be barely pardonable in an elderly and philoſophical man. It is a vulgar, ordinary ſaying, but it is a very true one, that one ſhould always put the beſt foot foremoſt. One ſhould pleaſe, ſhine, and dazzle, wherever it is poſſible. At Paris, I am ſure you muſt obſerve *que chacun ſe fait valoir autant qu'il eſt poſſible*; and la Bruyere obſerves, very juſtly, *qu'on ne vaut dans ce monde que ce qu'on veut valoir*: wherever applauſe is in queſtion, you will never ſee a French man, nor woman, remiſs or negligent. Obſerve the eternal attentions and politeneſs that all people have there for one another. *Ce n'eſt pas pour leurs beaux yeux, au moins.* No, but for their own ſakes, for commendations and applauſe. Let me then recommend this principle of vanity to you; act upon it *meo periculo*; I promiſe you it will turn to your account. Practiſe all the arts that ever Coquette did, to pleaſe. Be alert and indefatigable in making every man admire, and every woman in love with you. I can tell you too, that nothing will carry you higher in the world.

I have had no letter from you ſince your arrival at Paris, though you muſt have been long enough there to have written me two or three. In about ten or twelve days I propoſe leaving this place, and going to London; I have found conſiderable benefit by my ſtay here, but not all that I want. Make my [com]pliments to Lord Albemarle.

END OF THE THIRD VOLUME.